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AN  
ACCOUNT  
OF A  
JOURNEY

Through some  
Provinces of *Germany*,  
In the Year 1698.

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In the Year 1698.

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OBSERVATIONS  
CONCERNING  
The Present State  
*Will* OF *Cross*  
RELIGION  
IN THE  
**Romish Church,**  
WITH  
Some REFLECTIONS upon them;  
Made in a  
JOURNEY  
Through some  
Provinces of *Germany,*  
In the Year 1698.

AS ALSO

An ACCOUNT of what seemed most  
Remarkable in those COUNTRIES.

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By THEOPHILUS DORRINGTON,  
Rector of *Wittresbam* in KENT.

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ORRATIONS  
CONCERNING  
The Present State  
OF  
RELIGION  
IN THE

Islands of the  
West Indies  
WITH  
Some Remarks on the  
State of the

RELIGION  
IN THE  
PROVINCES OF  
THE  
Islands of the  
West Indies  
AS THEY  
ARE

AND A  
REMARKS  
BY THE  
LONDON  
1724

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TO THE  
Most Reverend Father in GOD,  
**T H O M A S,**  
By Divine Providence,  
Lord Arch-Bishop of  
**C A N T E R B U R Y,**  
And Metropolitan of all  
**E N G L A N D.**

*May it please Your Grace,*

**I**T affords the greatest  
Satisfaction and Con-  
tentment of any thing  
a Man can do to serve  
A 3 the

*The Epistle Dedicatory.*

the Glory of God, and the Interest of his True Religion Establish'd among us. And I must reckon my self peculiarly oblig'd to endeavour this by the great Favour of the Divine Providence, in leading me by his Grace, out of an Unhappy Separation, in which I had been Educated, to unite my self to the Church of *England*. It has also pleas'd the Divine Goodness to make some Use of my mean Endeavours, according to a Method usual with his Infinite Wisdom,

*The Epistle Dedicatory.*

Wisdom, which is, *Out of the Mouth of Babes and Sucklings to ordain Strength; and to chuse the weak things of the World, to perform by them some of his most Glorious Effects.*

These things have carried me on in this Endeavour; these things have supported me under the Difficulties and Disadvantages I have sometimes encountred. And by Vertue of them, as I entred the Church of God upon a deliberate Consideration, and with a full Conviction of Conscience, that it was my in-

## *The Epistle Dedicatory.*

dispensable Duty, as I did it in Defiance of that terrible Storm of Persecution which threatned it, and was begun, at that time, from a Combination of all the Sorts of its Enemies against it, so I thank God, I have been so supported, that no Hardships have ever been able to make me repent the doing so. And I think my self infinitely more oblig'd to the Divine Goodness for having been, in any measure, able to exercise the Faith and Patience I had occasion for, than if I had in any of the Ways  
of

*The Epistle Dedicatory.*

of Schism, grown Rich  
and Prosperous in the  
World. And I have Reason  
at length to say, I  
*waited patiently for the Lord,*  
*and he inclined unto me; and*  
*heard my Calling.* This Ac-  
knowledgment I think  
my self bound to make as  
publick as I can, for the  
Edification of others, and  
for the Glory of God, to  
whom be all Glory for  
ever and ever.

*My Lord,*  
I know what is said in  
due Thankfulness and Ac-  
knowledgment to Al-  
mighty God, whom you  
Love and Honour, will  
be



*The Epistle Dedicatory.*

be very acceptable to  
Your Grace : But I must  
go on, and say that which  
will not be so acceptable,  
and yet I think my self  
indispensably oblig'd to  
say it. I must own, with  
all thankfulness, that Your  
Grace has been, by Your  
Condescending Good-  
ness, the Instrument of  
the Divine Providence in  
my Support and Encou-  
ragement : And I am ob-  
lig'd entirely to Your  
Grace's Favour for a Com-  
petent and Comfortable  
Subsistence. Your Grace  
has shown herein the Ex-  
cellent Spirit of a true  
Church

*The Epistle Dedicatory.*

Church-of-England-Man,  
that is, of a very good  
Christian: The Disposi-  
tion which is a Glorious  
Imitation of the Goodness  
of God, in being *Merci-  
ful*, as our heavenly Father  
is *Merciful*, and ready, like  
him, to pardon and fa-  
vour a returning Peni-  
tent. May it please the  
Divine Goodness, in Fa-  
vour to his Church, to  
continue long in Your  
Important Station a Per-  
son who knows so well  
how to Honour and Re-  
commend his Church to  
those that are in Error  
and Disobedience, and  
what

*The Epistle Dedicatory.*

what is the best Course  
and Method to cure our  
Unhappy Divisions. May  
Your Grace live to see us  
well and generally United  
among our selves,  
and in a strong League  
and Union with all Foreign  
Protestants for our mutual  
Defence against the com-  
mon Enemy,

*My Lord,*

I humbly beg leave to  
present the following Me-  
morials to Your Grace,  
hoping they may obtain  
the Favour of Your Pa-  
tronage, as demonstrating  
a Concern for the Glory  
of God, and for the Ho-  
nour

## *The Epistle Dedicatory.*

neur of Christian Religion, and as containing Matters of Fact, which many among us will be able to make use of in Defence of the Reformation, and Conviction of the *Roman Church*, of the heaviest Imputations which ours has ever charg'd upon her, to much further and better Purpose than I have done, or can do it. I could not so justly present them to any Person as to Your Grace, because of my greater Obligations to Your Grace, than to any other Person in the World: And because it

was

*The Epistle Dedicatory*

was by Your Grace's Fa-  
vour and Recommendation  
that I obtain'd the  
Means and Opportunity  
to make up these Observa-  
tions.

I must now humbly beg  
Your Grace's Pardon for  
this Presumption, and the  
Interruption I have given  
to Your more Important  
Thoughts. And engage  
myself for ever to be,

*My Lord,*

*Your Grace's*

*Wittresbam,  
Decemb. 8.  
1698.*

*Most Humble, Obedient,*

*and Dutiful Son,*

*Theophilus Dorrington.*

THE  
PREFACE.

**H**aving lately had Oc-  
casion to sojourn almost  
Two Years in a \* City <sup>Am.</sup>  
of the Roman Com-  
munion: And that such an one  
as follows and observes all the  
Methods and Practices of Super-  
stition and Idolatry used in that  
Church, perhaps in as good ear-  
nest, and with as much Exactness  
as any other whatever; I had there-  
by Opportunity to observe several  
things of that Nature in common  
Use there, which are not now com-  
monly known to us in England.

This

## The PREFACE

*This may well be, I think, because 'tis some time since the Goodness of the Divine Providence to us, has happily deliver'd our Church from the Corruptions of Popery: Besides this, the Church of Rome, which hopes to be Reform'd, has since that time carried its Corruptions and Disorders yet further, and to more enormous Degrees: to fulfil the Character of Evil Men, and Seducers, who grow worse and worse. I saw too among them a Multitude of things that are a plain and perfect Contradiction to those Plausible Expositions, and Representations of the Doctrines and Practices of the Church of Rome, which have of late been made use of with but too much Success in many Places. This Artifice indeed has been lately very learnedly and strongly oppos'd among us, and the Cheat of it abundantly discover'd. But*  
after.

after all, those who go abroad into Places of the Roman Communion, and who set themselves to observe what they may, and to examine what they observe, cannot chuse but think there may be Materials collected, which may yet be used to a further Effect against this Desire; and I wish there were no need to do this. I had therefore a Design to have communicated to the Publick what I had observ'd, upon my coming home from that Place, but could hardly have perswaded my self to do it, because the Observations I had made there, were confin'd to one City only. I was therefore glad when I found my self engag'd to go abroad again, hoping that an Opportunity might offer it self to go further, and to improve, or confirm them at least,

a

by



## THE PREFACE.

by what I might see elsewhere. Things succeeded in some Measure according to my Wish; I found I could be spar'd from the Family I was in, and easily obtain'd leave to be absent for a little while; I resolv'd to improve my time as well as I could, and directed my Course to such Places within a little Compass, as I thought fittest to afford me the Matter of such Observations as I sought for. Thus I came to be furnish'd with the Materials which are here put together.

I now resolve to publish them for several Reasons, and hope they may be serviceable to several important Purposes.

We have indeed (especially the Unlearned Part of the Nation) forgot-

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forgotten what the Popish Religion is in Truth: And there is an Ignorance of this among us, which gives us a great deal of Disturbance, and which does a great deal of Harm. For hereby some things among us are cried out against with a mighty Ardour and Fierceness as Popish, which are truly Innocent, and Useful, and which are deriv'd from the most pious and purest Times of Primitive Christianity. And on the other side, some things both in Doctrine and Practice, are fondly hugg'd and stickled for, by the same People who make that unreasonable Out-cry, which were brought in with, and do truly belong to the Corruptions of the Roman Church. These People want to have their Notions rectify'd, and their Idea of Popery corrected, and made

*more accurate and just, by a distinct Representation of the Particulars, which will give the true Character of it. There are very unhappy Consequences and Effects of this Mistake. Some of the Reform'd Churches abroad, who do not know distinctly the State of ours, are prejudiced against us by the Writings and Reports of these foolish People, as having a World of the Popish Superstition and Corruption still among us, and as being very tenacious and fond of it: And they cannot think us fit for their Correspondence in order to our mutual Defence, upon that score. Besides, the Influence which our Church and Nation might have abroad towards the Defence, and perhaps the propagating and promoting of the Reformation, is hereby*

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hereby much abated at least, if I may not say 'tis wholly lost; while so many among us apply all their Concern and Endeavour in Caballing against, and Seeking to undermine and throw down an Imaginary Popery in the Church of England. That Influence might be very considerable, if there were a Concurrence of all Parties towards it, by the Help of our Extensive Trade, and with the Advantage, in respect of Learning, which our Universities and Clergy have over the greatest Part of (if I may not say all) the Church of Rome: But especially under the Conduct and Management of an Excellent Prince, who has so wise, and just, and so great a Zeal for the Honour and Interest of the Reformation in General, as his present Majesty

4 3

has,

has, and who has the greatest Renown and Glory, and the most extended Interest of any Monarch in the World; whom God grant long to Reign over us, and to have yet more Influence, by his Great Wisdom, and Glorious Vertues, among us. It is an Amazement, that amidst all our Jealousies, especially since they have most abounded, we should never to any Purpose fall upon this, to suspect that the Jesuits and Romish Emissaries do in Disguise promote our Divisions on purpose to hinder any such Unanimous Concurrence amongst us against them.

We have indeed a Zeal against Popery amongst us; but as much of it is lost by a Mistake in the Object, so, I doubt, a great deal of

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of the rest in the Wise Men of the World, is of less Effect and Extent than it might and ought to be, for want of a due and right Principle. I wish it be not their only Concern to secure themselves from the Losses they might sustain in their just Liberties, and their Properties, if it were imposed upon them at home; and that they be not too regardless what becomes of the Reformation in other Parts of the World. It seems indeed easie to see (but even Wise Men sometimes look too intently upon one thing) that while the Protestant Religion is destroy'd by degrees abroad, and one Part of the Reformation after another is trodden down, the common Interest of it must be weaker and weaker, and it must be less able to subsist with us at home.

## THE PREFACE.

*It is the great Concern of all sorts of Persons, on the other side, to promote and propagate their own Religion, and to extirpate ours. Among them, 'tis not only the villainous Treacheries and Plots of Jesuits that are employ'd in the Work; 'tis not the Wheedles of the other Missionary Monks alone; or the Business of those who seem to make the greatest Gain of propagating their Religion, but even Princes have applyed their utmost Power, and have hazarded or lost, and almost ruin'd their Dominions in their Zeal to serve their Cause: And the greatest Statesmen have found time to consider, and serve this, amidst their most Important Affairs. They concern themselves to extirpate the Protestant Religion not only out of the Countries which they*

they govern, but even out of the World. And what formidable Successes have they had against us with their continued Applications and Endeavours! After other mighty Havocks made upon the Reformation, we have seen them trample upon it in our Time in Hungary and France; and at this present they are making an End with the small Remainders of it in the Palatinate; and that by Virtue of Advantages gain'd against it by their extraordinary Vigilance and Application to the matter in a late Treaty. They are zealous and industrious while We are indifferent. It has been seen, that the Wise Men on our side have been too sharp for those of the other, in Matters of Trade, while the others have been too hard for them in the Matter of the Interest  
of



of the Reformation; which speaks plainly the Difference of Application and Concern to the Matter. One would suspect from these things, that the Trick of Representing and Expounding the Doctrines and Practices of the Church of Rome, had cheated our Politicians of the true Notions of Popery, and had made them believe the Differences between that Church and those who are Reformed, to be but small and inconsiderable; and this had betrayed them into Indifferency, and Neglect to watch and oppose the Designs of Rome against us: And that it were necessary to shew even to them, or at least to call to their Remembrance, how Absurd and Unreasonable, how Impious and Wicked many of the Doctrines and Practices of that Church are; to be sure if the Spirit

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rit of Christian Religion did every where prevail among us: As it is a Disposition possess'd, and govern'd by the Reverence and Love of God, and the Love of our Neighbour, none could be unconcern'd that Christian Religion should be so abus'd, and Almighty God so much injur'd in his due Reverence and Honour, and the Souls of Men so endanger'd with damnable Errours, as these things are done by the Corruptions grown now inveterate in that Church. And it must needs be wish'd, that a more Active and Powerful Principle than Men are now commonly guided by, could be found or awakned, to set them upon a due and just Care and Endeavour for the common Defence and Support of the Reformation.

I propose, further, to be serviceable in the Publishing of this Account, to those of our young Gentry who go to travel in Countries of the Roman Communion, and who often need such Intimations as they have here, what they should observe, and such Assistance to understand what they may observe. For want of which, some perhaps are charm'd with the Pomp, and Finery, and Pleasantness of the Roman Worship, and the great Appearances of Devotion among the pretended Religious Orders, and the several Fraternities which belong to them: And if they are not seduced by this means, and by the Caresses and Wheedles of the Romish Priests, to joyn themselves to the Church of Rome, yet their Prejudices against it become

come hereby much less than were just, and so they are educated in that Indifferency, which threatens our Ruine. Some again, for want of being rightly instructed in these Matters, and taught to distinguish between these Corrupt Additionals, and the Christianity plainly and clearly taught us in Holy Scripture, are liable, and expos'd to fall into the Fatal Mistake of imagining that all Revealed Religion is but such a Cheat as the Popish Priests have made of their Frame, and a meer Invention to maintain a Multitude of needless and useless Persons. They shall see here, that all the Mixture which is liable to the Imputation of Priest-craft, and wordly Artifice, is separated and rejected (as our happy Reformation in the Church of England has

*has done it ) from the true Christianity of the Holy Scriptures.*

*The chief Business and Design of this Relation is, as I have intimated, to give an Account of the Present State of the Romish Religion : But I chose to do that in this Form, that the Reader might be sometimes diverted from that Matter, and the Relation might not be tedious by being all the same : And I hope it may be of some Use, and Instruction also, to some Persons, that I have intermingled the Matter with the Story and Adventures of a Journey, and with somewhat of the History and Geography of the Places that were visited, and other Things which I thought worth observing. There are some few things in Latin Verse not translated, because in*  
Eng.

England every one that is capable to read such a Book with any Entertainment or Advantage, understands Latin well enough to interpret it themselves, or else they have near them, or at Hand those who are able to do it for them.

God grant this Endeavour may be serviceable to Truth and Peace, and so to the Glory of God, and the Happiness of my Countrey.

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The first thing one that is capable  
to read find a Book with any  
entertainment or advantage  
desires. I am well enough to  
interpret it themselves, or else they  
have sent them to my Hand those  
who are able to do it for them.

God grant this understanding may  
be possible to Irish and I hope  
and so to the City of God, and the  
Happiness of my Country.

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AN  
ACCOUNT  
OF A  
JOURNEY

Through some Parts of

GERMANY,

In the Year of our Lord, 1698.

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*Passage from Rotterdam to Antwerp;*

ON the 13th of *May* N. Stile, in the Year 1698. we went on Board the Ship which on that day was bound from *Rotterdam* to *Antwerp*. There goes every Day of the Week one from hence, I think, excepting *Sundays*. As soon as we came on Board, there was demanded of us by an Officer, and paid to him, 15 Stivers for each Person, for our Freight to  
B *Antwerp*.



*Antwerp.* We set sail about four a Clock Afternoon, and with a good Gale of Wind, which was very fair for us, we came to *Dort* by six. There our Skipper lay by, and loiter'd till eight; by which time the Wind was much abated, and we could advance but very slowly. Therefore we came to an Anchor, and lay that Night somewhat short of *Trentesas*. This Place we pass'd by the next Morning, leaving it on our Right-hand, after about an hours sailing with a Wind not favourable, and but very small. It is a small Village of *Holland*, consisting of Fishermens and Waggoners Houses: It is in the Post-Road from *France* into *Holland*. They that come from *Brabant* land here from the Boat which they take at *More-dyck* on the other side. After this we saw on the side of *Brabant*, which was our left side as we went down here, the Steeples of two little Towns of *Brabant*, which belong to the States-General, the one called *Sevenberg*, the other *Clundert*. But the Countrey there is a dead Flat about them, and affords no Prospect. We came nearer afterwards to *Willemstadt* as we pass down the Water call'd *Hollands-Deep*. This is a very small City, consisting chiefly of one long Street, which is broad and strait; at the upper end of it stands a good large Church, which is all they have or need. The nearest part of the City is about half a Mile from the Water, but there is a great Canal which carries good big Vessels up into the Town. We see from the Water the Walls of this Town, which are encompass'd with a good Ditch: The Ramparts are planted with Trees between the Bodies of which appear the tops of the  
the

the Houses, and of some other Trees planted within the City; all which together yield a very agreeable Prospect. King *William* is the Proprietor of this City, and also of a large tract of Lands on this side of *Brabant*, as well as of more on the other side towards the *Maeze*. Without stopping we sailed on by this City till about Noon; when we were come to the Islands of *Zeeland*, where we were forced to lie still for want of Water, the Tide being out. The Place we lay by, is called *Philips-Land*, a little Island on our Right-hand. We saw a Church and somewhat of a Village upon it as we passed by, and stopt a little way below it within sight of it. We were in a new Ship that was upon her first Voyage, having never been abroad before, and yet she knew her way almost as well as the Skipper. For when we had here an Occasion to upbraid him for his Ignorance, he confessed he had been this Voyage some Years ago in his younger time, but had now almost forgot his way. And this appear'd true, for he thought it necessary to go over a Flat, whereas there was a Channel round it, and the Compass was not very large. We saw a Ship bigger than ours, and deep laden, sail half round us in that Channel, while we were labouring, and likely to have been fast upon the Flat, tho' the Tide was then almost at the highest, and we had but few people on Board, and no heavy Lading at all. After the Labour of two hours or more to proceed about the length of an *English* Mile, and with the help of several strong Hands of Passengers added to those of the Skipper and his Mate, we got into the right Channel. We advanced ve-

Schelde.

Tolen.

ry slowly, having but little Wind, and the disadvantage of a strong Tide which run against us as it was ebbing in the narrow Channel, which runs by *Tolen*, called the *Vossmaer*; with all our Labour we could sometimes hardly make head against the Stream; we could therefore get but a little beyond *Tolen* this Night. The Water comes into this narrow Channel from a Branch of the *Schelde* call'd the *Ooster* or *Eastern Schelde*. The River *Schelde*; in French, *Escaut*; in Latin, *Scheldis*; rises in the County of *Picardy*; it runs by *Tournay*, *Oudenard* and *Ghent*, after which, having receiv'd the River *Lyss*, it runs on to *Dendermonde*, from thence to *Antwerp*, and empties it self into the Sea among the Islands of *Zeeland*. It divides it self here into two Branches, one of which is call'd the *Ooster*, or *Eastern Schelde*, the other the *Honds* or *Western Schelde*. The *Eastern Channel* divides the Islands of *Zeeland* into two parts call'd the *Eastern* and the *Western*. The chief and firmeſt of these Islands which make up the Province of *Zeeland*, are Seven in Number; Three of which lie on the *East* side of this Channel, which are *Schouwen*, *Duyvelandt*, so call'd from the multitude of Pidgeons it breeds, and *Tolen*. The Island *Tolen* has its Name from the City fore-mention'd. It is a City well wall'd and compass'd with a good Ditch; the Ramparts are high, and planted with Trees in two Rows. The City is but small, the Houses are built with Brick, after the manner common in *Holland*. It seems to have but very little Trade or Business stirring in it. It has had this Name from former times, in which the Counts of *Zeeland* settled

settled Officers here to take Toll of all Ships that pass this way. The other Four Islands which lie on the *West* side of the foremention'd Channel, are *North-Bevelandt*, *South Bevelandt*, with *Wolversdyck* between them, (this is now almost ruin'd by the two Waters which run on the two sides of it) and *Walcheren*. This last Island lies *West* of all the rest towards the Sea, from which it is defended by such Sand-hills as lie along the Coast of *Holland*. Besides these Seven, there are several other little Risings of Ground which keep themselves always above Water, scatter'd about among these Islands; these bear good Grass, but are not inhabited. The Islands of *Zeeland*, where they can be plow'd and sown, bear excellent Wheat, and in great plenty: insomuch that 'tis said, An Acre of Land here will bear double the Crop of one in *Brabant*, tho' one may also see very good Crops of Wheat in some Places there. The Ground here is very rich, but the Water is not sweet, nor the Air good, nor have they any Quantity of Wood for Fuel, instead of which they burn Turf.

The Inhabitants apply themselves to the Sea, and trade to all Parts; a multitude of them employ themselves in Fishing, and furnish their Neighbours with Fish: they stock the plentiful Fish-Market at *Antwerp*. Some think, and the *Danish* Histories pretend to it, that the Islands of this Province were first possess'd and inhabited by a People out of *Denmark*; where indeed there is an Island call'd *Zeeland*, on which stands *Copenhagen*, and 'tis supposed the People came from thence, and call'd this new Countrey by the Name of that from whence they

they came. But if this were not so, this Name might fitly be given to this Province for the Situation of these Islands. They have been wont to reckon, that there were Eight wall'd Cities upon these Islands; one of these call'd *Romers-wael*, is now no more; the chief of all is *Middleburg*, which stands upon the Island *Walcheren*, a City rich, populous, and flourishing in Trade to all parts. There were also reckon'd formerly upon these Islands 102 Villages, but many of these are gone to wrack by the Sea. They who go about to describe the Province of *Zealand*, commonly say, they can hardly pretend to give the present State of it, because, perhaps, while they write, the Sea may be making some considerable Alterations in it: This is a thing which frequently happens; sometimes the Sea joyns two little Islands together by throwing up a Bank of Sand between them; sometimes it cuts off one part of an Island from the rest, by throwing a Channel of Water in between them. The People are forced to defend the Countrey with high Dykes or Banks of Earth rais'd up; and these Banks themselves need a Defence to keep the Water from washing them away; for they being but a loose Mold, this very easily comes to pass, if the Water can come at them. To prevent which, they make use of a Device which will seem strange to most People in *England*, but which is very frequent here, and on the Banks of many of the great running Waters in *Holland*: They take the time of Low-water and lay and fasten upon the Shoar a Mattress of Straw, which is two or three Inches thick, which reaches from the lowest Ebb of Low-  
Water,

Water, to the highest Rise of Spring-Tides, and allows something more for the swelling of the Water by a strong *West* or *North-west* Wind, which usually raises the Water considerably here.

Out of the *Vossemaer* where we lay the second Night, we sail'd the next Morning, being the 15th of *May*, into the *Eastern Channel* of the *Schelde*, where we had the Land of *Brabant* still on our left side, and the Island of *South-Bevelands* on our Right. In this Passage we sail along a Channel which is on both sides mark'd out by tall Boughs of Trees stuck fast in the Ground, and which stand a good height above high-Water; these are set the length of some Leagues, and without them it were impossible to find the Channel, which is but narrow, and has no other Marks about it. On the Right side of it is a large Tract of *South-Bevelands*, which has been long under Water. It is so wide, and the Land beyond it lies so low, that one can hardly see any Land on that side. This Tract contain'd 15 or 16 Villages, of which nothing now is left; but the Names of them still remain in the Maps in the Places where they stood. On this drowned part of this Island stood the City of *Romers-wael* mention'd before, opposite to *Bergen-op-wael*. *Zoom* in *Brabant*, and not above a League distant from it. This was formerly the Capital City of this Island. In this City (to which it belong'd as a Privilege) the States of *Zeeland* met to recognize and submit to a new Count of *Zeeland* in the Year 1549. The Water broke in upon this end of the Island, and separated that part on which this City stood

from the rest; and since that time, has so encroach'd upon it by degrees, that the whole, with the City, is utterly ruin'd and drown'd; there remains only, where the City stood, some pieces of the old Wall, and a few Fishermens Cottages.

*Bergen-op-Zoom.*

In this Passage we sail'd by *Bergen-op-Zoom*, but at a good Distance from it, yet we have some Prospect of the Town and Fortifications, because it stands upon a Ground which rises a little. It is for this Reason call'd *Bergen*, from *Berg*, which signifies a Hill, and *op-Zoom* for the sake of a little River which rises not far above the City in the Countrey of *Brabant*, runs by the City, and somewhat below it falls into the *Eastern Schelde*. *Bergen-op-Zoom* is now a Place of some Trade, which it could not get while *Antwerp* flourish'd: it is under the Jurisdiction of the States General, who are at present upon a Design of improving the Fortifications of it. We passed by here with a good Wind, and came betimes this Morning to *Lillo*.

*Lillo.*

This is a little Place very strongly fortify'd on the left side of the *Scheldt*, as one sails up it, upon the Countrey of *Brabant*: it belongs to the States General of the United Provinces, tho' it be within three Leagues of *Antwerp*: it is always possess'd by a good Garrison of Soldiers: it was formerly the Seat of a Barony, and belong'd to a Family that were nam'd *Van-dale*. The People of *Antwerp* fortify'd this Place well sometime before the Year 1534: and put in Garrison here some of their chosen and most trusty Citizens to keep it for the Security of their Trade and Navigation. In the time



time of the Rebellion of these Countries against the *Spanish* Government, this Fort was besieg'd by the Duke of *Parma*, who lay before it for some time, lost 2000 of his Men, saw there was no hope of making himself Master of it, and therefore quitted the Siege. After this, some time, it became united to the Confederate States, and they took, and have kept Possession of it ever since; in which time 'tis grown from a Fort to a little Town. Here we were forc'd to stop to be search'd, and to pay a Toll which the *Dutch* here take of all Ships that pass by. Our Skipper was also to have produced a Passport, but he had neglected to take one at *Rotterdam*, and so his Ship was stop't for that; he had no other way now to be furnish'd with one, but by sending to the *Dutch* Commissary residing at *Antwerp*, who had Power to grant him one, but he could not tell whether he would do it or not. When we found him under this Confinement and Uncertainty, we left him, and went on board another *Dutch* Vessel belonging to *Harlem*, which was loaden with *Rye*, and was bound for *Brussels*; whose Skipper undertook to carry us to *Antwerp* for Four Stivers each Person. We sat in the Skipper's Cabbin, which was Bed-chamber, Kirchin and Parlour, and almost fill'd with Four Persons. Here sat the Skipper's Wife, who kept it very neat and clean; she shew'd her self a hearty Friend to our good King, and spoke with a great deal of Veneration and Esteem of our late incomparable Queen, and so render'd her Conversation very agreeable to us. The Skipper crowd'd himself among us for a little while to eat his Breakfast, for here  
was



was the Store of Provisions too, and he fed heartily upon the Remainders of a Hough of Bacon, generously offering us to partake with him. We sail'd with a good Wind, but now had a strong Tide against us. We came up to Fort St. Mary, which is, I think, about two Hours above Lillo, just after Twelve a Clock. This is a Fort which belongs to the Spaniards, and stands on the right side of the Schelde upon the Countrey of Flanders: Here also we must stop to be search'd, and to pay a Toll. But the Gates of the Fort were shut, according to custom, and would continue so a whole Hour; so it was one a Clock before the Officer could come out to us: We were soon dismiss'd when he came, and sail'd on to Antwerp, where we arriv'd in good time in the Afternoon.

## ANTWERP.

Original.

THE first Beginnings of this City, as well as of many others in these Parts, are obscure, which is an Evidence that they are very ancient, and had their Beginning while the People were yet so barbarous and unlearned as not to mind, or not to be able to transmit their History to Posterity. There is however a Tradition still kept up in this City by several things which relates to some of the first times of it, which I shall take notice of here. They say, that about the times of Julius Caesar, there was here a strong Castle or Fort which was held by a mighty Giant, to whom some give the Name of Druon, some of Antigonius; he was Governour of the People hereabout, and a barbarous Tyrant. He was wont to require

quire of all Ships which pass'd upon the River by this Place, the one half of the Goods which they carry'd, or the Worth of it; and if he found that any endeavour'd to defraud him of any Part of this, which he reckon'd his Due, their Punishment was, That he would cut off one of their Hands, and throw it into the River. From this Story they derive the Reason of the City's Name, making *Antwerp* out of these two Words, *Handt* and *Werpen*, which signifie to throw the Hand: And indeed the true Dutch spelling of the Name is *Handswerpen*; We call it *Antwerp*, and the French, *Anvers*; the Latine Name is *Antverpia*. This Story is commemorated, as I said, in this City several ways. As we enter the City from the River, we see over the Gate in Stone-work, a large Image of a Man of a fierce Look, with a great drawn Sword in his Right-hand, and holding in his Left another Hand, as cut off from some Person. They put also in the Arms of this City two Hands, as cut off, together with a Castle. They have also a Custom of carrying, in one of their solemn Processions once a Year, a certain great Statue of a Man, which is design'd to represent this Giant, which is follow'd by some People who are so dress'd, as that they seem to have each of them a Hand cut off. This Ceremony we were told, was to be perform'd the next Week following that in which we were there, which would be *Whitsom-Week*, according to the New-Style. It was also said it would be more than ordinarily pompous and fine, because it had been omitted for some Years during the late War; but our time would not permit us to stay to see it.

This

*Situation.*

This City is seated in a large Plain on the Right side of the *Schelde*, as it runs towards the Sea, which is here, and somewhat upwards, as well as down to *Zeeland*, the Boundary between *Brabant* and *Flanders*. *Antwerp* is distant from the Sea, if one follows the River, about 17 Leagues; but if one goes the shortest way by Land, it is but 13. The River is capable of bringing great Ships loaden up to the Wharf of the City. The Tide rises here perpendicular 12 Feet; the common Depth of the River by the City is about 50 Feet. At a place between *Antwerp* and *Lillo*, where, I think, it seems no broader than here, it is reckon'd to be 2400 Feet in breadth, and at Low-water it is there 60 Feet in depth. There it was that the Duke of *Parma* in the time of the Civil Wars, built his Bridge when he came to besiege *Antwerp*. There is now no Bridge any where hereabout over the River, but Boats and a Ferry-pass from this City to a Village on the other side call'd the *Head of Flanders*. *Antwerp* was formerly the Head of one of the Four Quarters of *Brabant*, and is so still for so much as remains of that part under the King of *Spain*. It had under its Jurisdiction the Cities of *Bergen op-Zoom*, *Breda*, *Lier*, *Herentals*, and *Steenberg*; the two former of which, and I believe the last are under the Dominion of the States of the United Provinces at present ~~the~~ still retains however the Title of a Marquitate of the holy Empire. There are still remaining some Appearances of the first Wall which was the compass of the Castle or the Fort foremention'd; which takes in the Church of *St. Walburg* commonly call'd the *Burg Church*; which was in former times,

times, they say, a Heathen Temple. This compass is distinctly mark'd in the Map of this City. In the Year 1201. there was an Enlargement of the City begun, and a Wall of a bigger Compass made. Again another Enlargement it had, which was begun in the Year 1314. The last of all, and that which it has at present, was begun in the Year 1543. at which time the City flourish'd mightily in Trade, and was in hopes of growing yet greater. A Remembrance of which one sees carved in the Stonework on the out-side of one of the Gates, I think it is the *George's-Gate*, where are these Words, *Plus ultra*, relating to that matter. And there is a large Compass mark'd out among the Gardens adjoining to the City, which was intended for the next Addition to it.

The Encreases of this City were due to the *Prosperity*. great Privileges granted it by the Dukes of *Brabant*, which drew and encouraged a mighty Trade here, to and from all parts of the World. Several Fairs in a Year were furnish'd with all manner of Goods that the neighbouring parts of the World could vend. But the greatest Improvement of its Trade and Grandure, was the making it for a while the common Mart of the Commodities of the *East-Indies* for *Germany* and the *Northern* parts of *Europe*. This Trade began about the Year 1503, and 1504. at which time the *Portuguese* having found out the Navigation round *Africa* to the *East-Indies*, brought the Riches of those Countries by Sea into *Portugal*, and from thence they were convey'd to this City for the Service of these parts of the World. Several Princes had Stock in Trade here, manag'd by Factors appointed by them;

as the King of *Spain*, the King of *Portugal* and Queen *Elizabeth*, whose Factor was Sir *Thomas Gresham* : He, when he return'd home, built the *Royal Exchange* in *London*, after the Model of the *Burse* at *Antwerp*, the Queen her self laying the first Stone, and honouring the Building with that Name. In the Year 1564. it was observ'd, that at *Easter* there came to the Sacrament at the severall Churches 80600 Persons. In the Year 1561. 'tis said, the Inhabitants were number'd, and made up between Strangers and Citizens above 200000. It was then usual to have 25000 Ships lying about this City at a time, and 500 in a day to come and go. Waggon's loaden with Goods brought from *Germany*, *Lorraine* and *France*, 2000 in a Week came to this City. And of the Boors and Countrey People there were commonly reckon'd 10000 Carts that came laden every Week with what they could bring to the Markets. Twice a day at certain hours there was wont to be a Concourse of about 5000 People to the *Burse* or *Exchange*.

These things must needs seem very strange to those who are acquainted with the present Solitude and Silence of this noble City. In the time of the late War, when there were continually many Strangers here that had business relating to the Armies, it seem'd then but very thin of People, in Proportion to its Room and Grandeur, and to have but very little business; but when we came there now, it was an Amazement to see how much more solitary it appear'd. It looks now, methinks, much like one great Cloister, where one can neither hear nor see any body, almost, but at certain Hours at the

the Chappel: Here one sees no Companies of People, but at the Church, at proper Seasons. It is really a matter of Wonder, that a place so commodious for Habitation and Trade, should be so deserted as it is.

It is situated upon a firm, dry Soil, and stands *Commodious* very airy, and well for the Health of the Inhabitants. The Countrey about it is fit for Gardens and Houses of Pleasure, where there have been many such belonging to rich Citizens, and there are some still remaining. The Countrey affords all things in plenty, that the Earth can yield in our Climate for the Service of Human Life. The noble River brings them great Plenty and Variety of Fish. We walk'd on a *Thursday-Morning* in the Fish-market, which is worth a Strangers while to do; we saw there a great number of large Cod-fish fresh, some Turbouts so big, as it would hardly be believ'd by every body, if we should represent it. The Fishmongers were cutting out some of them to sell in pieces; the Jowl of one, if we may so speak, which was cut off but a little below the Gills, was big enough to fill a good large dish. There lay several large Salmon upon the Stalls; this Fish they have in plenty here, and reasonably cheap, and very good. There was not a whole Sturgeon then in the Market, but such are often brought thither. I have been told by those that have seen it, of a Sturgeon brought into this Market upon a large Plank, that has been Load enough for half a dozen Men to bring it conveniently. We saw three large pieces of one lie there, which had been cut up the day before; they were cut through the Body of the Fish, and seem'd bigger

bigger than the biggest Fillet of Veal that I ever saw in *London*; They lay somewhat in that shape. There was a great Quantity of large Plaice, as big as any I ever saw at *Tunbridge* or elsewhere, and great plenty of the lesser sorts of Fishes alive in Water. This River affords Anchovies, which they sometime dress, and eat fresh; they have a very rich high taste, but it is accounted feverish Food. The Fish which they chiefly admire, is a large Fish about the bigness of a Salmon, and of the same shape, but the flesh of it is white; this comes often to Market, and is sold at the dearest Rates; they call it here an *Ellebut*: 'tis very firm, and of a rich, pleasant taste. The City is furnish'd with small Wines from *France*, which come down the *Scheld*, and by Sea it can have any of the richer, more generous sorts of other Countries. They have plenty of Wood for Fuel, and at a reasonable Rate, which the Countrey affords them by the help of the River. No Place in *Europe* can be better stor'd with all things which Gardens can yield for the Service of a Family than this. They have in the Seasons excellent good Flesh-Meats of all sorts. The People are some of the most generous and sincere in their Dealings that one can easily meet with, yet is this place so forsaken. There are on the Ramparts several large Bastions planted with rows of tall Lime-trees, which give a wholesome and pleasant Shade. All the rest of the Ramparts are so planted round the City, and in some parts they are so broad, that they have two broad Walks run parallel upon them, and both of them have on each side a Row of tall Trees, which, by mingling their Boughs at the top, make a very pleasant



pleasant Arbour which is strait, and of a good length. These Ramparts are rais'd so high, that we have from them a good large Prospect over the adjoining Countrey; where one sees a very pleasant mixture of Corn-fields, Villages, Rows of Trees, Gardens, Meadows and Woods, which lie in the Countrey about. Indeed all the Countrey about looks like a Garden; the Roads and waste Places are adorn'd with Rows of Trees; and the neat Husbandman dresses up his Corn-field just as if it were a Garden. They make the Ridges very high and broad, and form the Furrows at last, when 'tis plow'd and sown, with a Spade: so that the Ridges look like the Beds of a Garden.

The Compass of this City is reckon'd to be *Extent.* about 4700 Paces, and if the Plain which leads to the Cittadel, be taken in with that also, the whole Compass amounts to about 6000 Paces. The *Area* of the whole City is about half of a Circle, the Diameter of which is the River, and the Wall the Circumference. The largest Reach of it from side to side, is along the River, which is reckon'd to be, beginning at the *Slyck-Port* on the *North-side*, and ending at the Bridge which goes into the Cittadel on the *South*, 1800 Paces. It is reckon'd to have in it 220 Streets great and small, some of them are very long, and straight and broad: the *Mere* is the broadest, and is a very stately Street. In the broadest part of it stands upon a large Pedestal a great Crucifix, gilded all over, to which one shall often see Devotions paid by those who pass by. On the left side *Burft.* of this is one of the Passages on to the Burse or Exchange, which is near. There are Four



short Passages into it from other Streets which enter about the middle of the four sides of it; the *Area* is almost square, and seems as big as ours at *London*, if not bigger. It has a *Piazza* round it, which is on the out-side supported with Marble Pillars: these were curiously wrought, but the Beauty of them is now much decay'd by Time and Weather. The chief Trade of this City now seems to be in *Lace*, the making of which employs some thousands of People. In the time of its Prosperity was built at the Charge of the City their Magnificent *Stadt-House*, which has a large and stately Front, adorn'd with several Marble Pillars and Statues, among which, that of the Virgin *Mary* is Eminent and Conspicuous. This Building shews it self upon a very spacious open place, which they call *The great Market*, near the Cathedral-Church. There are several Canals which enter the City out of the River, and rise and fall with the Tides; the largest of these is towards the *North-side* of the City, which is big enough to entertain a Hundred good Merchants Ships. Near this stands a great Building call'd, *The Oosterling* or *Easterling-House*; it stands about a large Court; round about it on the out-sides are several great Doors for the Entrances of Warehouses: within the Court below are some Rooms for Habitation; and above at the first Story there is an open Gallery which goes round the Court, and lets in to the several large Lodging Rooms. This House was built by Merchants of *Denmark*, and the *Hanse-Towns* of *Germany*, whose Factors dwelt here together, and kept here their Stores of Goods and Effects. This now begins  
to

to decay, tho' there is a Family in it to look after it, and the same Towns are still at the Charge to support it, as if they were in hopes that a time might come to use it again as before.

The occasion of the great Alteration in this *City* is said to be this: In the beginning of the Reformation, when many People were disturb'd for falling in with it in *Germany*, and *France*, and *England*, they fled many of them hither, thinking to live unobserv'd in such a great heap and concourse of People, or to be quiet and safe by reason of the great Privileges which the *City* enjoy'd. But these People recommended and spread their Opinions here and in the neighbouring places. This was observ'd, and would not be endur'd by the Government, which was then under the Direction of a Prince very zealous for the Church of *Rome*. Among other things done with a Design to prevent the spreading of the Reformation, *Philip*, King of *Spain*, their Sovereign, as Duke of *Brabant*, publish'd an Edict about the Year 1565. importing, That all Hereticks should be put to death without Remission; That the Emperor's Edicts, and the Council of *Trent* should be publish'd and observ'd, and commanding that the utmost Assistance of the Civil Power should be given to the Inquisition. This, and other things which disgusted the Nobility of these Provinces, were done by the Government, and all Orders of this sort were rigorously executed by the Duke *D'Alva*; which things put the whole Seventeen Provinces under the *Spanish* Dominion, into a Commotion; it came to a bloody Civil War, and ended in the

the total Defection of the present United Provinces from Subjection to *Spain*. In the times of these Troubles many Merchants went away with their Goods and Effects to places where they could be more safe and quiet: many, to be undisturb'd in their Religion, went to *Amsterdam*, and to *London*, *Queen Elizabeth* being now come to the Throne, and so the Fall of this City was a means of the Grandeur of those two. It is said, That an Account was taken in those times, and it was found, that at once, within the space of a few days, an hundred thousand Men had forsaken this and other Trading Cities of these Provinces, with all that they could carry away with them, to avoid the Rigours and Severities of the Government, and the greater Hazards and Dangers of Losses and Mischief from the Confusion and License of the Civil Wars.

There is no publick Exercise or Profession of Religion permitted here, but what is conform'd and subject to the Practice and Authority of the Church of *Rome*. The Church of this Diocese is govern'd by *Johannes Ferdinandus de Berghem*, who is the present Bishop of *Antwerp*, and has his dwelling there: He is a very grave and venerable Person, exemplary in his Conversation, and in great Reputation for his Charity and Zeal. But in Conjunction with the Archbishop of *Mechlin*, to whom he is Suffragan, and the Faction of the Jesuits, he is severe against all those who are call'd by the Name of *Jansenists*, and are suspected to favour the Opinions of *Jansenius*, of whom we shall give some Account when we come to *Louvain*.

The

The Inhabitants of this Town, however, under the Conduct of this their Bishop, are such as deserve the Character of a very pious and good People. We can hardly see any where in the Church of *Rome* so regular and strict an Observance of all the Forms, Methods, and times of Devotion, common to that Church, as is very evident here: which makes a Man who is any thing sensible of the Corruptions and Errors of that Church, heartily lament to see so much Piety and Devotion so ill directed and apply'd.

The Virgin *Mary* is reputed and honour'd as the Patroness or Protectress of this City. In a fine Chapel dedicated to her in the great Church, and which seems more frequented than any other in the Church, there stands an Image of a Woman to represent her; to the girdle of which is hung a small Gold Key, representing the Key of the City Gates. But the bad Hufwife has prov'd so unfit to keep the City, that she has often lost the Key of it. There was a Report she had lost her Key in one Night in the Year 1696. but I saw within a little while after that she was honour'd with another for all that. Certainly this presenting her with a Key of their City has some further meaning than only to expect the Protection of Almighty God through her Intercession; and looks very like, at least, to the committing themselves to her immediate Protection. As one goes out at *St George's-Gate*, under the Passage, there stands an Image of the Virgin *Mary*, with some *Dutch* Verses under it, which signify as follows:

*Virgin  
Mary Pa-  
troness of  
Antwerp*

## AN ACCOUNT

*All honest and sincere Catholicks, Honour ye Mary the Mother of our Lord: shew to her great Love; that ye may be preserved both in going out, and coming in: From all Pain and sudden Death. He shall never travel unfortunately, who calls upon her in the time of his necessity.*

Here is no intimation in the least of her Intercession, but the People are directed to call upon her for their Safety, and to honour her, that they may obtain it. In the great Church there hang up several printed Litanies of the Virgin Mary, as they are call'd, which People are encourag'd to say over there upon their Knees before an Image of the Virgin, by the Grants of Indulgences to them that shall do so. In these Litanies 'tis usual to repeat frequently these Words, *Have Mercy upon us, as address'd to her. They say to her, From all Evil and Danger, and from all Sin, deliver us, O glorious Virgin. And, That it may please thee to protect, and preserve, and encrease the Congregations and Assemblies, which by a particular Devotion and Servitude are devoted to thee; we humbly beseech thee to hear us. That it may please thee to keep our Hearts and Minds in all Chastity, and Purity, and Piety, we humbly beseech thee to hear us.* These and many other like things, in the common and allow'd Practice of the Church of Rome, do plainly signifie, That they ask, and expect Help from the Saints themselves. Tho' 'tis pretended by the Council of Trent, and Monsieur de Meaux, that they ask of God only, for their sakes, and hope to obtain of God by their Intercession what they desire. And the Mechlin Catechism as well as their common Practice does palpably

bly contradict this Pretence. The 7th. Question of the 18th Lesson therein, is, *What Help or Assistance may we expect from the Holy Virgin?* It is to be observ'd here, the Question does not say *by* the Holy Virgin, or *by her Intercession*, but *from* the H. Virgin. And the Answer says and teaches the People, That *she helps us in all that is profitable to us, and especially in our last Hours: she strengthens the Weak, she comforts the Sick, she keeps off Temptations, and she helps us to everlasting Salvation.*

Images of the Virgin Mary are very frequently to be seen about the Streets of this City: sometimes we see them over the Doors of private Houses on the out-side; and there are very few, I believe, that have not one at least, within. They are very common at the Corners of the Streets, and over the Doors of those call'd *Religious Houses*. These Images are often honour'd with a Crown on the Head, and a Sceptre in the Hand; and sometimes on each side an Angel is set upon his Knees with Hands lifted up together in the Posture of praying to her. Men and Women as they pass by these Images, commonly pay their Respects to them in their several ways. I have seen a Child of four or five years old, as it has been running carelessly by an Image of the Virgin, which was far above it, and not observ'd, has been stopp'd by the Parents and directed to look up, and make a reverend Courtesie to the Stone, and say, *Good Mother*. All the publick Lanthorns of the City, and commonly those in the Portals of private Houses, are hung up before an Image of the

Virgin, and 'tis an Honour paid to her to present a Candle to burn before the Image. I have seen an Image of her over a private House, in the Arms of which was constantly laid somewhat of the best that the Earth affords in its Season; and have seen some of the first of some sorts of Flowers, the first ripe Cherries, and the like, presented to her; which is an Homage eternally due to Almighty God, but to none else. These Practices suit with what they call her in their Litanies, that is, *Queen of Angels*, and *Queen of Heaven and Earth*. In most Shops of the City is an Image of the Virgin, and when Evening comes, it is the Custom to light a Candle and set it up before that; which is just as the Heathens were wont to honour the Images of their Household-Gods. And indeed the *Roman Church*, with a great deal of Guilt, has in many things reviv'd the old Corruptions of Religion, which the Heathens fell into, as will be further observ'd in the Sequel of this Relation. The Images of the Virgin *Mary* are also commonly set over the publick Pumps in this City: over that in the Fish-Market is one, which was consecrated a few Years ago in the *Jesuits Chapel*, and brought in a solemn and pompous Procession by the *Jesuits*, to be set up in this place. Under the Feet of the Woman are these Words of Scripture applied to her; *A Well of Living Water*: and another *Dutch Inscription* calls her, *Mary of good Success*. There is also, as I remember, at *Brussels* an Image of the Virgin *Mary*, which is call'd *Maria Pacis*: We met also in this Journey with another Image, of which more will be said hereafter, which is call'd *Notre Dame de Pierre*, or our Lady



Lady of the Stone; where People go to pray to the Virgin *Mary* when they are afflicted with Stone or Gravel. Those who have travell'd further than we, know, that there are many things of the like nature usual in the *Roman Church*. But these things are put together here, as what do evidently betray the true Notion of the Papists concerning the Images of the Saints through all the Disguises and specious Representations which they put upon their Use of them. The Bishop of *Meaux*, after the Council of *Trent*, would have it thought they do not believe there is any Virtue in their Images, or that any Trust is to be put in them. The Heathens believ'd, that when an Image was made and consecrated to represent any of their Gods, this was, as it were, a Symbol of the presence of that Deity where-ever it was put: they believ'd the Virtue and Power of that Deity in and with that Image, and to be, as it were, bound to it so as to be exercised there, and to be removed with it. And the common Practice of the Papists evidently declares they have the same Opinion of their Images: what other account can be given of their going to one Image of the same Saint for one Benefit, and to another for another? They pretend to obtain good Success at one of these Images, Peace at another, and Cure of the Stone at another. Their very Form of consecrating their Images, shows they expect the Virtue of the Saint shall attend the Image. In an old Pontifical which *Chemnitzius* a *Lutheran Divine* of *Germany* had, and which he mentions in his *Examen* of the Council of *Trent*, he found this Form of consecrating



secrating an Image of the Blessed Virgin:

*Sanctifie, O God, this Form of the Blessed Virgin, that it may bring salutary Assistance to thy Faithful People; That Thunders and hurtful Lightnings may be drove away; That Inundations of Waters, Commotions of Civil Wars, or Invasions, and Devastations of Heathen Nations may be stopp'd and suppress'd.*

'Tis true, there is since that time a new Edition of the Pontifical overseen and appointed by Pope Clement VIII. which he enjoyned to be every where used, and at the same time he suppress'd and forbid the Use of any other; and this by an Act dated Feb. 10th. 1596. In this new one the Prayer for blessing or consecrating such an Image, is somewhat alter'd in Words, but it evidently and fully expresses this Opinion of their Images. In one *Antiphon* in the Office for that purpose they speak thus:

*We betake our selves to thy Protection, O Holy Mother of God, despise not our Deprecations in our Necessities, but free us from all Danger always, O Glorious and Blessed Virgin.*

And, while the Company are singing this, the Bishop who consecrates, Incenses the Image three times. The concluding Prayer in the Office speaks home to the purpose in these Words:

*Almighty*

*Almighty Eternal God, by whose most gracious Dispensation all things were created out of nothing; vouchsafe, we beseech thee, to bless + [Here he makes a Cross over the Image] and sanctifie + this Image, reverently prepar'd and fitted in Honour of the Mother of thy blessed Son our Lord Jesus Christ; And grant, O most merciful Father, by the Invocation of thy Holy Name, and of the same thy only begotten Son our Lord Jesus Christ (who for the Salvation of Mankind, the Integrity of the Virgin Mary being preserved, thou wast willing should be Incarnate) through the Prayers of the same most H. Virgin, that whosoever shall set themselves humbly to honour the same Queen of Mercy, and our most gracious Lady before this Effigies, may be delivered out of any imminent Dangers, and may obtain in thy sight the Pardon of any Sins they have committed, and may merit for the present to obtain that Grace or Favour which they desire, and may hereafter rejoyce with thine Elect in everlasting Salvation, by the same our Lord Jesus Christ thy Son, who with thee in the Unity of the Holy Spirit liveth and reigneth one God world without end. Amen.*

Here we see plainly, that they do expect in general the removing of all Evil, and the obtaining of all Good by praying before such a consecrated Image; which signifies that they expect to find here the presence of the Deity represented by the Image, and that this Goddess will here exert her Power to their Assistance,

stance, according to the Notions and Expectations of the Heathen. A further Specimen of their Practice agreeable to this Representation of it, we had in the Year 1696. which they were not asham'd to publish to the World in the common Intelligences. A certain Image of the Virgin *Mary* in greater Esteem than ordinary for the Feats done, as the People may think, by it, was brought into the Chamber of the King of *Spain*, he being at that time indispos'd; this was in order to obtain of the Virgin the Cure of his Distemper. Some time after he recover'd, as how could it be otherwise, and upon his first going abroad, he return'd the Visit this Image had made him, and went to that to give his Thanks there for his Recovery. It is an usual thing among them for the Priests to tell the People concerning some Images of the Virgin on the Sea-coasts, That after a stormy Night, the Petticoats on the Image shall be soundly dabbl'd; which, they say, is occasion'd by her having been abroad that Night busie at the Assistance of Mariners that call'd upon her in their Distress: Do they then teach the People that there is a Presence of the Deity or Saint with the Image to help them or not? Again, when they make long Pi'grimages to one Image of a Saint, and pay extraordinary Devotions there, and pass by, perhaps, an hundred Images of the same Saint in their Journey, with a common Salutation, is not this because they believe the Presence of the Saint to be more with one Image than another, because they expect rather to meet with the Virtue of the Saint there, and put some Trust in that Image more than in another?

We

We met with many of these foolish and idle People called *Pilgrims*, in our Journey, between *Brussels* and *Louvaine*, and between that and *Maestricht*; and again, between *Cologne* and *Dusseldorp*. They were commonly in Troops, sometimes near Twenty together, and many of them young Fellows and Wenches that seem'd to be got together from their Friends and Relations for some other purposes than Devotion.

There are Five Parish Churches in this City of *Antwerp*, and a great number of the *Parish-Churches*. Chapels of those call'd Religious Orders. The Clergy who possess the Parish Churches, and serve the Worship there, are call'd Secular Priests, while the Monks and Friars are call'd Regular ones, and Religious; as if they who are such according to the Institution of Jesus Christ, were Men of the common World, and only of humane Institution; but these who are truly a sort of meerly humane Invention, were the only ones that were set up according to Rule. But it is to be observed for the better Explanation of this matter, that the Monks do, when they speak out, acknowledge themselves Regulars, according to a Rule of humane Invention; for some are said to follow the Rule of *St. Francis*, some the Rule of *St. Dominick*, some the Rule of the special *St. Ignatius Loyola*. According to Truth therefore the Names ought to be chang'd to remove the Abuse of them, and the Regulars should be call'd Secular, and the Seculars, Regular. The Monks and Friars are known by the Habit of their Order; the Priests of the Parish Churches have commonly one Garb all over these Countries, which

which is a black Cloak and a little Band.

The oldest and the meanest of the Parish-Churches is that dedicated to *St. Walburg*, mention'd before, which was the first Church of the City; and in times of Heathenism, they say it was a Temple dedicated to *Mars*. The high Altar here has over it a good piece of Painting done by *Rubens*, which represents our Saviour as taking down from the Cross. There are also some other very good Pieces of Painting in that part of the Church, to which one ascends by a great many Steps from the rest of the Church.

St. George. Near that call'd the *George's Gate* stands another of these, which is dedicated to *St. George*, who is esteem'd by the Popish Church the Patron and Protector of *England*. For as the Heathens had their Gods of Nations and Cities, so the Papists have their Saints for the same purposes. As for this *St. George*, 'tis certain that no ancient History of the Church makes any mention of him: and 'tis very likely he came to be in Repute for Worship just as a great many other of the *Roman* Saints have done: That is, some Monk or other pretends to have a Vision in which such a Person appear'd to him, and told him he was formerly such an one, and that they must for their Assistance in some real or pretended Distress, set up a Method of Devotion to him. Such as this is all the Foundation which they have for the Worship of many of their pretended Saints. Are they not then herein liable to our Saviour's Reproach of the *Samaritans*, that they worship they know not what? It is very probable there never was in the World any such Person

as this *St. George*: They know not at what time to set him; some assign him the Third Century, and some the Fourth. They agree indeed to have him a Martyr under *Dioclesian*; They generally confess, that the Acts of his Martyrdom are lost, and they know no particular Circumstances concerning it. *Baronius* believes that the common manner of representing him, which is as sitting upon a Horse, and piercing a Dragon under his Horse's Feet with a Spear, and having a Woman standing behind him in the Posture of a Suppliant, does not design a true Story; for he could not find any the least Footstep of such a thing in ancient History; therefore he would have this a symbolical Representation, and design'd to express the Universal Devotion of the Church, which implores the Assistance of this Saint against the Attacks of its Enemies. This Church of *St. George* is not very fine, nor, I believe, much frequented. They are in want of a fine Thing in which they expose their *Hostie* to the View of the People, when 'tis only to be seen and ador'd, which from the *Dutch* Word I shall call a *Remonstranter*; therefore a strong Box is set upon a Post in the Church, with a Hole to put Money in at, and an Inscription by it, says, *Here the Offerings are put that are design'd for a new Remonstranter.* It is a thing with a Foot like a Chalice, upon which it can stand; from a Stem which goes up a little, from that there ascends a fine flourish'd Work which is sometimes a Foot or a Foot and half deep, and of a proportionable Breadth. In the middle of this between two Oval or Round Chrystals, is put an *Hostie*, that is, the white Wafer which they

*Remonstranter.*

Mount Cal-  
vary.

they use in the Sacrament of the Lord's Supper. It is set upon its edge, and can be seen on both sides of the thing: in such a thing as this they always carry the *Hostie* in Processions; and the matter of these things is usually Silver, and sometimes gilded with Gold, and perhaps set with precious Stones, and hung with little Silver Bells. When they carry the Sacrament to the Sick, they have it in a Chalice, and do not show it. In the Year 1695. in the Yard belonging to this Church there was erected an Imitation of Mount *Calvary*, which seems to grow much in esteem and to be well frequented; as one sees the newest things commonly most valued in the Church of *Rome*, new Saints, new Altars, new Indulgences, notwithstanding their pretence to Antiquity in all they do, and to value themselves and their Fopperies for that. There is a little Mount raised with Turfs, which rises gradually from the Level to the height of above 7 or 8 Feet at the upper end. There is set a Crucifix which was consecrated upon the spot. The Cross, as yet, is painted only with a plain red Colour, and the Body with white, but in time both may come to be finer; for the Trick takes and gathers Money. It stood naked for some time, but with a strong Box upon a Post at the Foot of the Ascend to receive Money; and after a time Benches were set upon the Hill for People to kneel upon; then two Pictures upon boards cut to the Shape of them, were set at the Foot of the Cross, the one representing the Virgin *Mary*, the other *St. John*; and now it is encompass'd with a Plantation of Trees, and the Mount is surrounded with a good quick-set Hedge.



Hedge. People are often seen praying there at all hours of the Day; some upon the Ground, some kneeling on the Benches; sometimes as they kneel before the Crucifix, they stretch out their Hands, and hang down their Heads, and so remain some time in that Posture, imitating that of the Body on the Cross. Without doubt they are excellent Followers of our Saviour herein. Sometimes a Queasil or devout Woman that has a great Opinion of her own Sanctity, thrusts her self among the great Folks at the Foot of the Cross, and kneels there at her Devotions: sometimes one shall see People creeping round the Cross upon their Knees, and dropping their Beads as they go, to perform, 'tis likely, some voluntary or enjoind Task of Devotion.

Having mention'd Queasils, I must say what they are. I think the Name is given in these Countries only to Women; it signifies a devout Person: there are Multitudes of them in this City; they are particularly devoted to some Saint, or to some Religious Order; they bind themselves to some particular Tasks of Devotion to that Saint, and belong to a Religious Fraternity, of which more will be said hereafter: some therefore belong to the Parish-Churches where are the Chappels which they frequent; and some belong to the Religious Orders, so that some of them are call'd the Jesuits Queasils; and it was said, There is one Jesuit in the House at *Antwerp* that had made Threescore Queasils; some again are call'd *Minorite Queasils*, &c. They say they wear some Garment under their outermost Cloaths, which is in the Shape of the Habit of the Order they belong to: 'tis suppos'd the Monks

*Queasils.*



to whom they belong, and who are their Directors look to it that they do so; for this among other things, they oblige themselves to do. They do not solemnly vow a single Life, as Nuns do, but they pretend to purpose it; so that tho' some of them do marry, 'tis reckon'd scandalous to do so, and is very seldom done. They live about in the City in their own Houses, and are in Trades; some of them are Servant-Maids. They pay all their Devotions in the Chappels of the Order they belong to ordinarily. They make frequent Presents to that Order, and sometimes considerable ones at their Death; which makes the Jesuits industriously wheedle to themselves the richest. One of their Quakers died a few Years ago, and left them a good Estate near the City, with a noble Seat upon it, about which are all the Pleasures of Gardens; this is their Countrey-house, to and from which one shall often see them passing. Their outward Habit is Black, with a broad Cambrick Band round their Shoulders, and a black Peak on their Forehead, so that they are dress'd as in Mourning, and as Widows.

The Church of St. *Andrew* is another of the five Parochial ones. It is a handsom Church, has the Altar rich and well adorn'd on high Days. In the Windows there is some Painting, and it seems to be some of the best of the kind I ever saw, tho' I have seen those at *Gouda* in *Holland*.

Another of the Parochial Churches, and one of the finest in the City, is that of St. *James*, standing between the *Kip-dorp-street*, and the long new Street. It is a very lofty and magnificent Building. There is a Beginning of a Steeple

Sceple already advanc'd to a good height, and design'd to have been much higher, but the Design and Work has been laid aside for some time. It is a Collegiate Church, and is built in the Form of a Cathedral. Over the *Western* Door on the outside, one may read these Words, which are set under an Image of St. James; *Apostolus Divus Jacobus Major, gratius hujus Patronus.* Over the Portal, which is supported with vast Marble Pillars, there are these Words in Golden Letters written, *Divo Jacobo sacrum.* Certainly these Words signify something more than that they only apply to St. James for the Assistance of his Intercession, with the same Spirit of Charity with which we desire our Friends on Earth to pray for us; which is the Interpretation that the Bishop of *Meaux* puts upon their Invocations of the Saints. The Erecting and Dedicating a Church to the Honour of a Saint, wherein he is to be invocated and applied to with Offices of Worship, does not certainly look so much like an Exercise of Charity, as of Devotion. The Heathens thought this a Divine Honour, and such, without doubt, the People of the Church of *Rome* take it to be. Certainly none of us pay an Honour like this to any the best of our Friends on Earth, when we desire to be remembred in their Prayers. In this Inscription the Saint is mention'd alone, as if the Church were intirely dedicated to him. Sometimes in an Inscription over the Door of a Church, or over an Altar, they have so much the Remembrance of Almighty God as to mention him together with the Saint; as at a Chapel of the Jesuits in their Countrey-house a-

bovemention'd, near *Antwerp*, there are these Words over the Door; *Deo O. M. & Sancto Ignatio sacrum*. But whether the Invocation of the Saints in the Church of *Rome* be done with the Spirit of Charity or Devotion, and whether the Honours paid them are divine or not, will best appear by a true Representation of their Practice in such Particulars as I have observ'd and seen, and by the Devotions which attend the Festivals of the Saints. The Account of these I shall give from themselves in some Instances, as I have learnt them by the following means. They have so many Holidays in the Church of *Rome*, observ'd by some or other among them, that they find it necessary to publish and give notice of them some Days before by printed Papers posted up about the Cities, which are chiefly set at the Doors of Churches or Religious Houses. And these, like our Play-house-Bills, give an Account what Devotions are to be perform'd on those Days, and what Indulgences are granted to encourage them, and where these are to be obtain'd. Having had the Curiosity to collect a number of these Papers, I shall translate and insert some of them in proper places in this Relation. Since we are now at *St. James's Church*, I shall insert here the Publication of his Festival, as it is celebrated in this Church; which is as follows:

*Plenary Indulgence*

*To be obtain'd in the Collegiate and Parochial Church of St. James, upon the Feast-day of the same Saint and glorious Apostle James, particular Patron and Protector of the Kingdom of Spain.*

Upon

Upon the 25th of this Month, being the Feast-day of the holy and glorious Apostle James, hath our Holy Father Innocent XI. Pope of Rome, granted a Plenary Indulgence (beginning from the first *Vespers*, that is, at the *Vespers* of the day before) to all faithful Christians, who, with sincere Repentance being confess'd, and having receiv'd the holy Sacrament of the Altar, shall upon the Feast-day of the H. Apostle James, visit his Church, and pray for the Union of Christian Princes, the Extirpation of Heresie, and the Advancement of our Mother the H. Church.

To this end, in the Morning before Mattins shall the holy Sacrament of the Altar be expos'd in the high Quire, and shall continue so the whole day.

At Eight a Clock shall be preached the ordinary Sermon by the Reverend the Pleban and Canon of the same Church. At Nine a Clock a very solemn Mass in Musick shall be perform'd: At half an hour after Ten shall the Sermon be preach'd; after which at half an hour after Eleven there shall be a solemn Mass in Musick provided by the Captain of the *Militia* of this City. Afternoon at Two a Clock shall be perform'd the solemn *Vespers*; at Three a Clock a Sermon, at Four a solemn Laud in the high Quire, and then this Plenary Indulgence shall be concluded with the Benediction of the high and holy Sacrament of the Altar.

Lastly, it is desir'd of the good Peop'e and Parishioners of St. James's, that they would earnestly pray through the Intercession of their Patron, that they may also be preserv'd from

of violent and hasty Sickneſſes and all Miſfortunes.

All this is to be done in Honour of this Saint, and to obtain his Interceſſion; and the People are encourag'd by the Pope himſelf to attend theſe Devotions by a Plenary Indulgence. Is this to be parallel'd then with our deſiring our Friends on Earth to pray for us? Has the Saint ſo little Charity, and is he ſo backward to intercede, that without all this ado he will not open his Mouth for them? This is much that is to be done on this Occaſion, and yet is little to what is done to the Virgin Mary, who has a great many Feſtivals in a Year, and they attended with whole *Oſtaves*, on which particular and extraordinary Devotions are paid to her. The true meaning of all, is plainly this: Mankind has been always taught, and have believ'd the neceſſity of a Mediator, and that a Divine Perſon muſt be our Mediator, and Divine Honours are due, and may be paid to whomſoever is ſo; ſince this appears in the whole Theology of the Heathens, and is ſo agreeable to the Truths which are taught us in the Goſpel, we have reaſon to believe they deriv'd this Knowledge from the Fathers of the World by Tradition, to whom it had been reveal'd by God himſelf. But the Heathens, having only Tradition to guide them, corrupted this Doctrin by bringing in a Multitude of Mediators; whereas the Goſpel, according to the truth of the matter, reaches us, that there is but one Mediator between God and Man, and that is Chriſt Jeſus. This Corruption is reviv'd in the Church of *Rome*, who has many Mediators, and adores them all, and pays them

Divine

Divine Honours, as the Heathens did. More of this we shall see in the following Relation.

Over the high Altar in this Church of St. *James*, in the Quire, is a very costly, large and beautiful piece of Architecture all of Marble. The Pillars on the sides are some of them white Marble, some black, the white wreath'd, the black smooth and strait, and they are intermix'd with curious Art; the whole is certainly a Work very admirable. Instead of a Picture for an Altar-piece, there is an Image of St. *James* bigger than the common Size of Men, which is of white Marble. He is represented as looking upwards, and pointing downwards to the People below. Over his Head in the Arch of the Marble-work about him, and towards which he directs his Face, there is carv'd the impious and idolatrous Representation of the holy Trinity, which is very common in the Churches of the *Roman* Communion. There is the Figure of an Old Man sitting in the Clouds, with a Triple Crown on his Head, and of a Young Man by him, holding a Cross with one Hand; and between them both is a Pidgeon hovering with his Wings spread, and Rays about him. I do not doubt but it is lawful to represent the humane Body of Jesus Christ our blessed Saviour, in any of the Circumstances of his Life or Death on Earth, either by Pictures or by Images. But certainly, as it is the Glory of the Divine Nature to be invisible in it self, so it ought not to be represented by any visible thing. God himself adds an express Prohibition of making any visible Representation of himself, as an Explication of the second Commandment. And the Apostle *Paul* judges

*Image of  
the Holy  
Trinity.*

it an impious profanation to do so, and calls it a Changing the Glory of the invisible God into the meanness of that thing which the Image made to represent him, does more truly represent. He says therefore of the Heathens (*Rom. i.*) that while they made the Images of of Men or Birds, &c. to represent the Deity by, they chang'd the Glory of God into an Image made like to corruptible Man, and to Birds, &c. What does the practice of the Church of *Rome* in this case differ from theirs? 'Tis true, the Gospel tells us, when Jesus was baptized and came out of the Water, the Spirit of God did with a visible Representation descend upon him, whereby the Man Jesus became the Christ of God. A visible Glory descended like the hovering of a Dove, and lighted upon him, to be a sensible Token and Demonstration to the Spectators, that he was appointed by the Holy Ghost, and was to be reckon'd by them the true Messiah or Christ. But this does not at all allow or conclude for the representing the holy infinite Spirit himself by a Pidgeon. The *Shechinah* or Pillar of a Glory in the Wilderness, was a Token of God's special presence among the people of *Israel* there, but was not a fit Representation of the infinitely glorious God himself; nor was it design'd to be so, but only for a sensible Token and Assurance of a peculiar divine presence. The Church of *Rome*, when press'd with things of this Nature, endeavours to evade the Argument by blaming the Liberty of Carvers and Painters; but there is no room at all to do it in this case. For this is a thing done by publick Allowance, and encourag'd by the  
 Autho-



Authority of the Church, as we shall be convinc'd in the Sequel of this Relation. At present I shall add to this purpose what is further to be observ'd in this same Church. In the passage round the Quire, on the outside, where are several very near Chapels to particular Saints, enclos'd with partitions of Marble Pillars or Rails; there is set up against the Wall in a Frame a printed Representation of the holy Trinity, contriv'd after the same manner with the former, and under it there is printed in *Dutch* this Grant; *Whosoever shall say here Five Pater Nosters, and Five Ave-Marys, shall enjoy Forty Days Indulgence; this granted by the Bishop of Antwerp.* The Quire is part of it compass'd with beautiful Marble-pillars: there is a great deal of good Painting, and abundance of Marble about the whole Church.

In this Church by the entrance of the North Door on the Left-hand, is a large Chappel which they call *The Chappel of the Dead*. The Altarpiece represents our Saviour as dead, and taking down from the Cross, and lying in the Lap of the Virgin Mary, who sits in a very sorrowful posture contemplating upon the matter. On the out-side of the partition upon a pillar, there hangs in a Frame, written in *Dutch*, a new Grant in Favour of this Chapel. It signifies, That all those of the Brotherhood of the Dead, who shall come to hear Mass in this Chapel, and any Priest that shall say Mass here, on all *Mondays* of the Year, and on every *All-Souls Day*, or any of the Days of the *Octave*, the privilege of Redeeming one Soul out of *Purgatory*. And this is said to be granted by *Innocent XII.* the present Pope, out of the



the Treasury of the Church, and is to continue in force for Seven Years. They may, perhaps, by that time get Money enough to renew and continue the Lease. The Fraternity or Brotherhood of the Dead are a company of people that write their Names in a Book, whereby they are admitted into the Society: this is commonly done on particular Days fixed and known. They bind themselves to such and such good Works as are specified in the Rules of the Fraternity for the Relief of the Souls in *Purgatory*; such as Fasting at particular times, going to Mass in publick, or the performing some private Tasks of Devotion, or the giving of some Charities to the Poor. And all of the Fraternity promise themselves much Advantage from the Indulgences granted to it, and much Comfort and Relief when they die, by Virtue of the Prayers, and good Works, or voluntary Mortifications, of all the whole Society.

We come now to the greatest of the Parochial Churches, which is the Cathedral Church here: 'tis call'd the *Vrouwen Kerk*, or *Our Lady's Church*, because 'tis dedicated to the Virgin *Mary*. 'Tis a magnificent, large and curious Structure, worth admiring both without and within, and worth the staying a while about it to take notice of what is here observable. The Foundations of this Church, they say, were laid in the Year 1124. it was formerly Collegiate only, and entertain'd 24 Chanonries, with a Dean. But *Philip* the Second King of *Spain*, out of a Design to preserve the *Roman* Religion in these Countries, erected several new Bishopricks among them, as what he thought

thought most conducing to this purpose. One of these fell to the Share of this City, and the first Bishop is named *Franciscus Sonnius*, who was fixed about the Year 1567. This Church has a great deal of curious carv'd Stone-work on the Outside, which adorns the lofty Roof of it, and is seen above the Houses that encompass it. The Steeple is all Stone from the bottom to the top; it is in height 400 *Antwerp* Feet: from thence in a clear day may be distinctly seen *Meeblin, Louvain, Brussels, Ghent*, the Sea, and the Islands of *Zeeland* with the naked Eye. The whole Steeple has so much carving about it, and is such curious Work, that they say the Emperor *Charles V.* viewing it, and considering that Time and Weather must needs deface the Beauty of it, as is in some measure already done, said, *It was worthy to be kept in a Case, and to be shown only upon Holidays.* In this Steeple there is a Set of perhaps the most musical Chimes in the World; to serve which, there are of all Sorts in the Steeple 68 Bells. The Church is very fine and rich within, in excellent Pieces of Painting in Marble and Brass Pillars; and the Altars on high Days are adorn'd with a great deal of Riches in Silver Lamps, and Candlesticks, and other Works of Silver. These being intermix'd very artificially, with Bundles of Flowers, true in their Season, and such are well counterfeited in Winter, with Bay-trees also, and tall lighted Wax-Tapers, all together, make the most beautiful Scenes in the World. And when there is added to these a Consort of all sorts of excellent Musick, as on some Holidays the Mass and all the other Offices of the

Day

Day are perform'd in Musick, then they make the Church out-do the Play-house in that which is most pleasant there; tho perhaps these things are not very proper to be mingled with Christian Worship, which is design'd rather to refine and purifie the mind of Man, and to elevate it to God and Divine Things, than to please and charm the Sences with the Poms and Pleasures of this World. There are a great many Altars in this Church continually, and to some of them are granted the obtaining the same Indulgences which are to be gain'd in St. Peter's Church at Rome, by those who shall visit these Altars on such and such Holidays of the Year, as are specified: This is signified by some Prints hanging in Frames in the Church in *Latin*, and in *Low-Dutch*: Besides these, upon some Occasions they erect new Altars for the time.

*Fraterni-  
tius.*

There are belonging to this Church several Confraternities, which take the Charge and Care upon them to furnish and adorn particular Chapels in it, and to maintain the Performance of Divine Offices in them. Some of these it may not be amiss to take notice of here. One is call'd *the Fraternity of the Circumcision*, which consists of 24 Principal Citizens, some Religious and some Secular. They maintain the Chapel of the Circumcision; where they pretend to keep and to show upon particular occasions the Prepuce or Foreskin which was cut from our Saviour when he was circumcis'd. They say it was sent hither by Duke *Godfrey* of *Bullaine* from *Jerusalem* after that City had been recover'd from the Hands of the *Mahometans*, and he was yoted K. of it in the Year 1101.

Another

Another Fraternity is call'd the Brotherhood of the Chappel of the Virgin Mary; which consists of almost an hundred Brothers, some Citizens some Foreigners. This Chappel is a large Enclosure on the East end of the North Isle: It has a very high Enclosure, I think of Marble, and at the lower end a Gallery for Musick, supported by Marble Pillars. This Brotherhood maintain here, besides daily Masses, and other Offices ordinary and extraordinary, a Sett of Musick which sings every day the Hymn *Salve Regina*; which I suppose to be this that follows:

*Salve Regina Mater Misericordiae*

*Vita, Dulcedo, & spes nostra salve!*

*Ad te clamamus exules Filii Evae*

*Ad te spiramus gementes & flentes in hac lacrymarum valle.*

*Eja ergo Advocata nostra illos tuos misericordes oculos ad nos converte,*

*Et Jesum benedictum fructum ventris tui, nobis post hoc exilium ostende.*

*O Clemens! O Pia!*

*O Dulcis Virgo Maria!*

*V. Ora pro nobis sancta Dei Genetrix:*

*R. Ut digni efficiamur promissionibus Christi.*

Another is the Fraternity of the Holy Sacrament, who have a Chapel enclos'd at the East end of the South Isle of the Church. The Partition here is, as I remember, all of Marble. This Altar I have observ'd on great days set off with a great deal of Riches and Finery; and these

these maintain here a Mass and Vespers with Musick daily. To this Church also belong the 27 Colledges, as they are call'd, of Tradesmen in this City, who have each of them a Chapel, or an Altar at least; at which they maintain a Mass upon all Festivals of the Year; but upon the Feasts of the Saints whom they reckon the Patrons of their Trade, they cause to be sung a Solemn Mass with a Consort of Musick.

There is in this Church at the top of the Lantern a piece of Painting which is very much admir'd; it represents a Heaven, as I remember: The Master that drew it is one *Mees*, who was lately living in the Town, and perhaps is still there. Here are to be seen several of the noble Pieces of the famous *Rubens's* drawing. As one comes in at the South Door of the Church there is a Piece of his at the first Altar on the right hand: The Altar-piece represents our Saviour a-taking down from the Cross. There are Folding-doors put up to open and show, or to shut and cover this piece. When they are open they show on the inside of them more of his excellent Work; for he has drawn on one side the Visitation which the Virgin *Mary* made to her Cousin *Elizabeth*: On the other side, I think, he has represented the three Kings, as they call them, paying their Adorations to our Saviour at *Bethlehem*. *Rubens*, they say, has set a very good Picture of his Wife on the former of these to represent the Virgin *Mary*: Who was, as Tradition tells us, very handsome, but very wanton and scandalous. This puts me in mind of what is said to be a common practice among the *Romanists* in *Italy* and elsewhere; which is, That the Pictures made and  
set

set up in the Churches to represent the Virgin *Mary* are commonly good and lively Draughts of those lewd Women whom the wicked Painters most admir'd. One sees them indeed usually the most beautiful Representations that the Painters Art can possibly reach. But concerning this practice, I think it may be asked them, tho' not reasonably question'd, Whether the Pictures of such Women in those places do adorn the Altar or profane the Church? It is easie to determine how little a help to Devotion such Pictures must be, especially while they represent more truely those Women who are known to be vile and filthy, than the blessed and pure Virgin who was the Mother of our Lord. These Folding-doors when shut have another Picture on the outside newly drawn, and very well done; which, if one should look upon it after reading the Heathen Story of *Hercules*, one would conclude were a swinging *Hercules* with his Club. This is set to represent *St. Christopher*, and so at its times this Altar serves *St. Christopher* for the Devotion to him. It is a Picture of a very large Gigantick Man walking, but who seems scarce able to go under the load he bears, and therefore supporting himself with his Club, which reaches up to his Arm-pit: And all this ado is only to carry a very little Boy that sits astride upon his Shoulder, and seems very waggishly to laugh at the pains which he takes to carry him. The foolish Legend says, Our Saviour put a trick upon *St. Christopher* in the appearance of a little Child: He stood crying by a Brook of Water which he made show as if he must go over but was afraid it would drown him; upon which the Saint took up the Child and

and toss'd him upon his Shoulder thinking to carry him as insensibly as a Fly, but by that time he was got to the middle of the Water the weight of this Child grew so great, that he was hardly able to walk or stand under him; and full glad was St. Christopher, whose Back was almost broke, when he was gotten to the other side to be rid of his Burden. Because he thus carried Christ, as they say, he had this Name of *Christopher*, which signifies a carryer of Christ. This indeed is a Story which the wisest among them do not think fit to build upon; and therefore they pretend that this Picture is also symbolical, and represents his carrying our Saviour about in the Country where he preach'd the Gospel; which was chiefly in *Lycia*, where they say he converted just 46000 People to the Christian Faith, and suffer'd Martyrdom under the *Decian* Persecution. But even this matter also is owned to be uncertain; and a modest Author says, *We know nothing that is well assur'd of his Actions*. However he is commemorated as a Saint in Heaven by the Church of *Rome* on the 25th of *July*; and that Church at a venture makes this Prayer with relation to Him at the Mass of that Day.

*Grant we beseech thee, Almighty God, that by the Intercession of the Blessed St. Christopher, whose Festival we celebrate, we may be fortified in the Love of thy Name, through our Lord, &c.*

It would be much too long a task to take particular notice of all the several Altars in this Church.



Church. But certainly in the Church of the Blessed Virgin we must not omit to pay our Respects to the High Altar which is dedicated to her. And here, besides the excellent Architecture, worth taking notice of, we see an excellent piece of the famous *Rubens's* drawing: This is the Altar-piece which represents the pretended Assumption or Ascension of the Virgin *Mary* into Heaven. There is painted a beautiful Woman cloath'd with rich Silks, mounting towards Heaven with Clouds under her Feet, a Glory all above her, and many Angels about her; some admiring, some adoring, and some seeming to shoulder her upwards. At the bottom of the piece is a Tomb open, and many Men and Women about it, some looking down into the Tomb, some staring upwards, and sheltering their Eyes with their Hands, as if they would defend them from being dazled by the Glory above them. They say she did die indeed and was buried, but within three days afterwards she rose again from the dead and was taken up into Heaven. And one would think by this representation of the matter, that most certainly she ascended into Heaven, as the Scripture says our Saviour did, that is, in the sight of many people, and visibly attended by Angels in his glorious Triumph. Thus is this matter constantly represented to the People in the Pictures of her Assumption, and thus are they taught, poor People, by Pictures, which in the Church of *Rome* are the Lay-mens Books, to believe lies. For there is not one bit of all this that is true. The Apostles were Witnesses of our Saviour's Ascension, and have testify'd it sufficiently to

*Assumption  
of the  
Virgin  
Mary.*



the World ; but as for that of the Blessed Virgin, tho' the *Romanists* pretend many of them were Witnesses of that, yet there is not a word said of it in any of their Writings, nor do any of the Writings of the Ancients make any mention of it. 'Tis confest by a modest Author, That after the Scripture speaks of her as standing by the Cross of our Saviour at the time of his Crucifixion, and her being then recommended to St. *John* to be respected and taken care of by him as if she were his own Mother, there is no more said of her in any Author that is certain, either concerning the rest of her Life or concerning her Death. *Authors say indeed,* (says he) *that she, having liv'd at Ephesus with St. John, died there, at the Age of 72 Years, in the Year of our Saviour 56 or 57 ;* but this is not at all certain he owns, as well as is not her Assumption ; which it would without doubt have been if it had been true. For if ever the Spirit of God had design'd such Honours for the Virgin *Mary* as are paid her by the Church of *Rome*, this Circumstance, which is one great foundation and encouragement of them, would have been order'd by the Divine Providence to have been ascertain'd beyond all reasonable doubt or contradiction, as is the Ascension of our Blessed Saviour. Another Author says (*God-deau Hist. de l'Eglise*) *The Church believes that she was after her death receiv'd into Heaven both in Body and Soul,* but he brings no Testimony for it. He acknowledges that the little Treatise concerning the Assumption of the Virgin *Mary* among the Works of St. *Jerom* is none of that Father's Writings ; and that the Homilies on this Festival among the Works of St. *Augustin*

gustin are none of his. He destroys, too, the pretended Testimony of *Denis the Areopagite*, and so leaves the Story rather confuted than confirm'd. *Dupin (Nouvelle Bibliotheque)* speaks of that Treatise among the Works of *St. Jerome* what is worth observing here. The 10th Letter, says he, on the Assumption of the Virgin Mary is written by some Latin Author who liv'd when the East was infected with the Errour of the Eutychians, (who would acknowledge but one Nature in Jesus Christ) as he observes himself; and this was what came to pass long after the death of *St. Jerome*. He that wrote it, says he, set it out under the name of *St. Jerome*, that what he says of the Blessed Virgin might be the more valued. And the better to colour the Cheat, he pretends to direct it to *Paula and Eustochium* (persons to whom *St. Jerome* did truly write.) Altho' he enlarges upon the Commendations and Privileges of the Virgin, yet he says, it was not certain whether she was risen from the Dead, and her Body carried up into Heaven or not. This Treatise (says he further) tho' supposititious, was inserted into the Office of the Church by *Paulus Diaconus* and *Alcuinus* in *Charlemaign's* time: And since that it has made up part of the Lessons for the Feast of the Assumption in the Old Breviaries of France and Italy. Thus speaks *Dupin* of this matter. But notwithstanding the uncertainty of this Fact, the Church of Rome celebrates a Day to commemorate this to her Honour, which is the 15th of August, and a Plenary Indulgence is granted to encourage the Devotions of this Solemnity in this Church; the form of the Publication of which in the Year 1696 was as follows.

E 2

Plenary

## Plenary Indulgence.

*Upon the Feast-day of the glorious Assumption of the H. Mother of God Mary, in the Cathedral Church of this City of Antwerp; granted to all Faithful Christians by Innocent the 11th.*

‘ Upon (such a day) the 15<sup>th</sup> of *August*, being the Feast-day of the Glorious Assumption of the H. Maid and Mother of God, *Mary*, there is to be obtain’d Plenary Indulgence, not only for those who are entred or shall enter themselves in the Brotherhood of the same Mother of God (foremention’d;) but also for all other Believers in Christ, who, having true Repentance, being confess’d, and nourish’d by the Holy Communion, shall visit the Cathedral Church and the Holy Maid in her Chappel there, and there piously pray for the Union of Christian Princes, the Extirpation of Heresies, and the Advancement of our Mother the Holy Church ) Which Indulgence shall begin from the first Vespers and continue to the Sun-setting of the Feast-day it self.

‘ Upon the Feast-day it self, at Eight a Clock in the Morning shall a Sermon be preach’d by the Reverend—— Chanoine, and Pleban of the same Church: At half an hour after 10 shall the Solemn Mass be said in the afore-said Chappel by ——

‘ Afternoon at two a Clock shall be the solemn Vespers; at 4 a Clock the Sermon, by—— of the Order of the Reverend Fathers the Brothers of our Lady. After the Lauds of the

the most Reverend and H. Sacrament shall follow the solemn Laud to the Honour of the Holy Virgin and Mother of God *Mary*, with extraordinary Musick.

Through the whole *Octave* and the following Week shall the Service be perform'd as follows: At 7 a Clock in the Morning shall be the solemn Mass: At 8 upon working-days the Sermon shall be preach'd by, &c. Every Evening the solemn Laud shall begin at half an hour after 5; so that upon the *Thursdays* in the two Weeks the Laud of the Venerable shall be perform'd at 4 Clock; and during the second Week the Church shall be kept open till Ten a Clock for the convenience of the devout Souls who shall walk the accustomed course to the Honour of the Holy Mother of God: Recommending it to all devout persons that they would be found in this service.

Upon *Sunday*, being the 19th day at 8 a Clock shall preach —

Upon *Sunday* the 26th shall the solemn Mass be said at 7 a Clock by the Illustrious and most Reverend the Bishop of *Antwerp*: At 8 a Clock shall again preach the Reverend —  
— Chanoine and Pleban of the same Church; and in the Evening after the Laud shall the Benediction be given by the same Reverend Person.

And the more to excite the Devotion of the Christian Catholicks, his Reverence *John Ferdinand* Bishop of *Antwerp* hath granted to all Faithful Christians who shall upon the Feast of the Glorious Assumption and every day of the whole *Octave* with devotion of

‘Heart hear the solemn Mass, or to the Honour of the Virgin shall walk the way of the general Procession, praying to Almighty God for the Union of Christian Princes, the Extirpation of Heresies, and the Advancement of our Mother the H. Church 40 days of Indulgence, and that repeated for so many times as they shall have done what is aforesaid.

‘Upon *Monday* the 27th shall be perform’d in the same Chappel at 8 a Clock in the Morning a solemn Mass of Thanksgiving for all the Benefactors of the aforesaid Chappel of the H. Mother of God.

*Note,*

‘If any person whether Man or Woman shall have the Devotion to enter themselves in the Ancient and Renown’d Brotherhood of the Holy Maid, the Masters of the said Chappel shall be at all times sitting ready to receive them in their usual place. Upon which day of their entrance they obtain a Plenary Indulgence and Acquittance from all their Sins if having true Repentance, and being confess’d, they shall receive the most Holy Sacrament of the Altar. Moreover, Plenary Indulgences are there to be obtain’d also upon particular Feast Days of the Holy Mother granted by his Holiness Pope *Innocent* the 11th; as also on all *Saturdays* to every Priest that says the Mass for the Souls departed is the privilege granted for relieving and delivering out of Purgatory, one-Soul of those who were entered in the aforesaid Brotherhood.

*All to the greater Glory of God and his most Holy Mother Mary.*

Thus

Thus is it confess'd, that all this elaborate Devotion is design'd as well to the Honour of the Virgin *Mary* as of God: And is all this no more than with the Spirit of Charity to desire her Prayers? As much as this comes to is repeated 8 or 10 times a Year upon the several Festivals they assign to her: Is all this necessary to engage her Assistance? Are not here Divine Honours in the most solemn manner paid to her, when all this is done for her Honour as well as for God's, and even that which done as is pretended for God's Honour? But let them know, that he who has said, *Mine Honour will I not give to another*, will not reckon there is any paid to him when that which is due only to him is communicated to a Creature: And we may observe how undistinctly, at least, they speak to the People, and how ill they must needs teach them when they speak so, in this; that they mention at last the most Glorious Deity without any Epithet of Honour, but the Virgin is call'd most Holy. Certainly if their Prayers for the extirpation of Heresies, which are always excited on these occasions, had any effect, they would procure the removal of these gross Idolatries from the Christian Church.

In the entrance of the Office for the Mass of this Day they say: *Let us all rejoyce in the Lord and solemnly celebrate this Day in Honour of the Blessed Mary: For the Assumption of whom the Angels rejoyce, and glorifie the Son of God.* Mr. de Meaux produces a Collect for the Day which runs thus:

*O Lord, let us receive a Salutary Assistance from the Solemnity of this Day, whereon the Blessed Virgin Mary, Mother of God, underwent a Temporal Death, but could not be held down by the Chains of that Death, &c.*

On the day of this Festival, and so through the whole *Octave*, one shall see at this Church a number of Puppets dress'd up to represent her, and hung by Wyres in a strait Line one above another up to the top of the lofty Church, and the highest of them are the least, to make the distance appear the greater; but they are all dress'd exactly alike. Thus are the People taught her Assumption: but while they are thus taught by Images and Pictures, we cannot chuse but think that it would be much better for them if they had more of the Scriptures, and less of these. This is one of the many Instances of Devotion in the *Roman* Church, which, at least, are groundless, and without any Foundation or Warrant in the Word of God. But if that which is done without Faith, as the Apostle says, be Sin; and that which has no Foundation or Warrant from the Word of God must be done by consequence without Faith; then 'tis necessary that these Devotions, instead of being acceptable with God, must be sinful, and an Abomination to him. But there is yet a further Guilt in this matter, and that is, That this with several Honours and Devotions paid to the Virgin *Mary*, are design'd, and tend to parallel her first with our blessed Saviour, and then perhaps afterwards they will advance her above him (as in some



some things some of them seem to do already) for these Evil Men and Seducers grow worse and worse. Therefore as the Christian Church has observ'd a Day, and still does so, to celebrate our Saviour's miraculous Conception; the Church of *Rome* keeps a Day to celebrate hers, which the Bishop of *Meaux* expressly calls a miraculous Conception too. As the Christian Church celebrates the Nativity of our Lord, so the *Roman* Church celebrates on a particular Festival that of the Virgin: As the Christian Church celebrates the Presentation of *Jesus* in the Temple, as the First-born of his Mother, and a Male, so the *Roman* Church celebrates the Presentation of the Virgin *Mary* at the Temple; having, as the Bishop of *Meaux* says, receiv'd it by a pious Tradition come from the *East*, That the blessed *Mary* was consecrated to God from her Infancy, and presented to him in the Temple. This Story was very ignorantly invented at first: For the *Jewish* Law ordain'd indeed, that the Males should be presented to God, which were the First-born of their Mothers, but not the Females. This is very evident in the Scripture, and the Jesuit *Menochius* states the Law so in his Learned Book *De Republica Hebraica*. They commemorate her Sufferings as well as those of our Saviour, and frequently show her to the People, as having a Sword sticking in her Breast as she stands by the Cross of our Saviour; and sometimes they express their Reliance on her Sufferings for the Satisfaction of their Guilt, as they do of those of our Saviour. To conclude, as the Church celebrates the Resurrection and Ascension of our Lord into Heaven, so does the



the Church of *Rome* that of the blessed Virgin, whom by a parallel Title they usually call *Our Lady*. If all should be here produced which is practised in the Veneration of the Virgin *Mary* by the Church of *Rome*, and is allow'd and encourag'd by the publick Authority of the same, and taught by their Preachers and Writers without Censure, yea, with the express Approbation of the Censurers; I doubt not but it would appear to any just and impartial Person to be no hard and unjust Appellation, if one should call the People of that Communion rather *Marians* than *Christians*.

*Antwerp* is abundantly furnish'd with those call'd *Religious Houses* of several sorts, both for Men and Women: for these Renouncers of the World commonly flock to those places chiefly where there is most Wealth stirring, and where 'tis most pleasant living. The chief Orders of Men here, and whose Chappels are the finest, and most frequented, are the Minor Brothers, a Species of the *Franciscans*; and the *Carmelites*, who are call'd *The Brothers of our Lady*; the *Norbertines*, and the *Jesuits*. The things which recommend the Orders to the People, and make them run more after one than another, are commonly these: The Opinion which the People have of the Holiness of some Saints of such an Order, whose Altars and Chappels they visit to partake of their Merits and Intercessions; and the Indulgences granted to be obtain'd in the Churches of that Order, together with the Festivals which they particularly celebrate. We must add to these also the Fraternities which belong to them; and sometimes an Image they have in  
their

their Chappels is famous for the Miracles pretended to be wrought there, tho' perhaps they have hardly any Witnesses to these, but the Monks that keep them, and some hired Vouchers.

The Minor Brothers have a good House and *Ministers.* a large Church here, and a great Reputation among the People; they go bare-legg'd, but have Sandals on their Feet; they have several Processions in a Year wherein they appear a great number, and have a great Company of men marching with their Torches before the Host, as if they wanted Light, (as I think they do) and were groping at Noon-day, as the Blind grope in Darkness. They carry the Host then in very rich Circumstances, with some large Silver Incense-pots before it under a rich Canopy, in a large and costly Remonstrancer, and the Priest that carries it does not fail to have a great deal of Gold and Silver upon his Back. To these People are tied the Fraternity of the Cord of St. Francis, which enjoys great Spiritual Privileges of the Pope's granting. They have a great Festival founded upon a ridiculous Story, which they call *The Feast of Portiuncula*. That is a time of enjoying those Indulgences which were granted upon the Intercession of the Virgin Mary, by the express Command of Jesus Christ, as is pretended, to be obtain'd first in a little Chappel which St. Francis used, which he call'd *Portiuncula*; and after a time, as it is now, those Indulgences were to be had in all the Chappels of these good Men. They look very jolly by Virtue of these things, and one may believe, do not fail, since they can afford it, to indulge themselves. I think it may not

not be amiss to detain the Reader here a little while with a more particular Account of these two profitable Privileges belonging to this Order, which, like the Goods of a Tradesman's Shop, bring People to their Churches, and Wealth to their Houses; the rather because by these things, as a *Specimen*, it will appear by what base Tricks, and palpable Cheats the *Religious Orders*, as they are call'd in the Church of *Rome*, are maintain'd, and several large Families of idle, useles, supernumerary Priests live upon the Sweat and Labour of the meaner people, and grow rich by draining away gradually from the greater, their Wealth and Possessions.

I shall first give an Account of the Feast of *Portiuncula*, as I have it from themselves: In a short Relation of the Original, and most Plenary Indulgences of our Lady of the Angels, nam'd *Portiuncula*, granted the holy *Francis* by Christ himself; which is yearly to be obtain'd in the Churches of the Minor Brothers on the second of *August*: It is as follows.

At the distance of about a Mile from *Affise* in *Italy* (where the holy *Francis* was born) there stood an old, ruinous, little Chappel belonging to a certain Abbey of *St. Benedict*; to this place the holy *Francis* after his Conversion bore a particular Devotion, and begun to repair the same after the best manner that he could, and to take it for his ordinary Habitation, chusing the same for the first Settlement and beginning of his Seraphick Order, and call'd it *Our Lady of the Angels*; for that he had often in that place heard the wonderful sweet Hymns of the Angels of God, and had him-

himself there oftentimes enjoy'd their Conversation. He nam'd also this Chappel, *Our Lady of Portiuncula*; whether it were from a Village of that Name, near which this Chappel might be built, or for that he held this place for his little Portion, ( in Latin *Portiuncula* ) which God Almighty had allotted him for his Order. Altho' the Foundation at first was very small, yet it is through the particular Dispensation of God greatly encreas'd, and become exceedingly renown'd through all Christendom. It was also held in such Estimation by St. *Francis*, that no man was permitted to come in there but his Brothers only; and of the same none might there dwell with him, but such as excell'd in good and exemplary living.

This now was well enough thought on in a Story so silly as this will appear; because under this pretence they can put upon the World what Lyes they please concerning St. *Francis's* Miracles and miraculous Entertainments here; as it is the common Character of their feign'd Miracles by which they pretend to confirm and recommend their Fopperies, and Superstitions, and Idolatries, that they are always done in a Corner, and hid from the World, there are none of them that ever appear'd in publick, or in any great Concourse of People, or to any impartial Witnesses.

But to go on with my Tale: It came to pass (they say) in the Year 1221. about the Month of *October*, as the holy *Francis* was in his Cell very zealously and heartily praying to God for Sinners, an Angel appear'd to him, who said, That he must go immediately into the Church, because

cause that our Saviour and his most Holy Mother, with an innumerable Multitude of Angels were waiting for him. ( It was really very condescendingly done for this great Company to come first and wait for him; or rather most impudently was the Story thus devis'd; but this Honour which they give *St. Francis*, is little to what the *Alcoran* of the *Minorites* ascribes to him; I mean the great Book I have seen of the Conformities of *St. Francis* with Jesus Christ.) Upon this *St. Francis* went into the Church, and saw there the Lord Christ, on whose Right-hand stood his Blessed Mother encompass'd with an innumerable Company of Angels: Whereupon he fell flat on his Face to the Earth, and continued there his devout Prayers to the Lord and his Mother: ( Was this an Exercise of Devotion in *St. Francis* to pray to the Virgin together with Christ, or done only with the Bishop of *Meaux's* Spirit of Charity?) But the Lord Jesus said to him, *Francis, you and your Brothers* ( precious Men) *are extremely solicitous for the Salvation of Men; seek therefore of me for the Salvation of the People, for the Comfort of Souls, and for advancing the Honour of my Name, all that which you desire, and it shall undoubtedly be granted you.*

*St. Francis* lay stretch'd out before the Face of God altogether transported in Spirit; but being come a little to himself, and being strengthened in the inner Man, he took Courage, and said; O most Holy Father! I a poor Sinner, pray and intreat most humbly, that your Divine Majesty will be pleased to grant Mankind this Favour, That all those who shall come to this

this

this Church, may be favour'd and indulg'd with a full Forgiveness of all their Sins which they have confess'd to the Priest. I also pray you, most Holy Mother, Advocatress of the Generations of Men, that your most gracious Majesty will be pleased to help me in my Request. The most saving Queen of Heaven being mov'd by the Prayer of her Servant Francis begun immediately to entreat her Son, saying, Most Holy Almighty God, I humbly entreat your Godhead, that your Majesty will be pleased to bear and favour your and my Servant Francis. Hereupon said the Lord to him, Francis, the thing you seek is truly very great, but you are worthy of more than that: I consent to your Prayer, but I desire you would go to my Stadtholder, and from him in my Name seek this Indulgence; and thereupon did the Lord and his Company leave the Church and vanish.

The Brothers, who were Twelve in number, (which is doubtless one of the Conformities of St. Francis with Jesus Christ) and who dwelt with St. Francis in this place, and were all of them in their Cells, saw a mighty Glory in the Church, and around it multitudes of Angels; they heard also very distinctly all that passed, but through Fear and Astonishment durst not venture into the Church, nor indeed stir from their Cells.

The day following, St. Francis with one of his Brothers, travell'd to *Perusia*, where the Pope *Honorius* the Third held his Court, and being admitted to him, he humbly said, Most holy Father, I have, not long since, repair'd a Church to the Honour of the holy Mother of God; whereupon I intreat that your Holiness would be pleas'd

pleas'd to grant, that a plenary and free Indulgence should therein be obtain'd without Offerings. The Pope said, Such a thing as that could not be; forasmuch as whoever will enjoy an Indulgence, they must by all means merit or obtain this by giving at least some Alms. (This is well said, and and opens all the Trick and Cheat of Indulgences.)

The Pope asked further, How many Years he desir'd this Indulgence should extend to? St. Francis answer'd, I intreat that your Holiness will be pleas'd to grant, That all they who with Penitence come into this Church; and confess themselves, and have receiv'd Absolution, may be absolv'd both in Heaven and Earth from all Guilt and Punishment from the time of their Baptism to the time that they come into this Church. As the Pope made a Difficulty to grant this, St. Francis said, My Lord, I seek this Indulgence not of my self, but in the Name of Christ who hath sent me. Then did the Pope give his Consent, but through the Instigation of some Cardinals, he order'd that this Indulgence should indeed be continued for ever, but that it should not be obtain'd on more than one day in a Year. Upon which, St. Francis, with great Reverence, taking his leave, the Pope call'd to him, and said, Well Brother Simplicity, and what Security have you now for your Indulgence? St. Francis said, My Lord, your Word is enough for me, for God shall further his own Work, and I desire no other Bull; for our good Lady shall be the Paper, Christ the Notary, and the Angels the Witnesses. (And doubtless it was very proper that all these should be thus concern'd about so precious and important a matter.)

And



And this matter was very wisely manag'd all this while, or at least very siliily devis'd; for they go on and say, It was now two Years that St. Francis had obtain'd this divine Indulgence, but there was yet no day settled whereon the World should obtain it: St. Francis expecting that God, who had granted the same, should also reveal the Day: the which came to pass in the Month of *January* of the Year 1223. in the following manner: (for this Circumstance was omitted purposely before, for a pretence, to bring in more ridiculous and lying Wonders to recommend St. Francis and his Indulgence.)

As St. Francis at Midnight was praying in his Cell, the Enemy came to him with the pretence of Friendship, saying, *Francis, wherefore will you destroy your self before your time? Why do you so mortifie your self with Watching? Know you not that Sleep is the principal Cherisher of Life, and very necessary and profitable for a young Person?* The holy Father observing the Artifice of the Devil, threw off his upper Cloathing, and having nothing on but his Drawers, in fervour of Spirit run out of his Cell, and creeping through a thick Thorn-Hedge, he forc'd his way into a neighbouring Wood, where he rumbl'd his Body among the Briars and Thorns till it was all over bloody, saying to himself, *'Tis much better that I by suffering this, do fill up the Sufferings of Christ, than that I should suffer my self to be prevail'd upon by the Enemy.* The Enemy being thus drove away, a great Light shin'd round about him: And altho' this was in the middle of Winter, nevertheless he saw about him red and white Roses in abundance.



At length a multitude of Angels came about him, and said, Francis, *get up quickly, and go into the Church, for Christ and his Mother wait for you there.* He standing up, seem'd to himself to have upon him a miraculous bright and white Garment; and having gather'd Twelve white, and Twelve red Roses, he went into the Church, (but a civil Saint would not have afraid to do this, when such Persons were waiting for him.) All the way as he went seem'd to him to be spread with Silken and Purple Tapestry. Being then with great Reverence come into the Church, he saw there the Lord Jesus Christ with his blessed Mother, and a great multitude of Angels, he thereupon falling to his Prayers, said, *Our most holy Father, Lord of Heaven and Earth, and Saviour of the Generations of Men, may it please you of your great mercy to appoint a particular Day for the Indulgence you have granted to this place.* Then the holy Mother of God praying also for him, Christ said, *I will that the particular Day shall be that on which my Apostle Peter was loosed from his Bonds, beginning from the second Vespers of that day, and continuing to the Vespers of the day following, including also the Night between both, within which time all that come into this Church shall enjoy the Indulgence.* Then the Angels set up a singing the *Te Deum* (with a great deal of Reason certainly for so great a Benefit granted to the World.)

Many silly and rickulous Circumstances more are mention'd in the Story; but to be short: He went to the Pope, show'd his fine flourishing Roses in Winter, and by Virtue of them obtain'd this Indulgence, as the particular Order

der and Pleasure of Jesus Christ through the Intercession of his most holy Mother; the whole Grant they state thus: That all, who from the Vespers of the first Day of *August* to the Vespers of the following Day, shall come into the Church of our Lady of the Angels, shall obtain full Remission of all their Sins committed from their Baptism to the Hour that they come into that Church, having confess'd with Repentance, and receiv'd Absolution of the Priest.

This Indulgence was a long time to be obtain'd only in this little Church call'd *Portiuncula*; but perilous Times succeeding, and it becoming very troublesome and difficult for those especially in Foreign Countries, to come hither for it, at length his Holiness, Pope *Gregory the Tenth*, in the Year 1622. upon the 4th. day of *July* granted, That the same Indulgence should be obtain'd by all Christians in all and every the Churches of the Minor Brothers Order, through the whole World, as fully as if they came to the Church *Portiuncula* it self. That is to say, the Order encreased, and several Families of them came to be spread about in several Countries, and this is one of the Tricks to maintain them by; and therefore every House of them must be furnish'd with this gainful Privilege; for we are not to forget, that an Indulgence is not to be had without leaving some Offering of Alms, as 'tis call'd, where that is obtain'd; that is to say, it is not to be had without Money.

Thus we see what Foundation they have for the Devotions of this great Festival, and this is as good as that of many others. Upon the

Credit of this foolish, absurd and impious Story do thousands of People run, on this day, to the Churches of these Monks, to have their Sins pardon'd; Princes, Statesmen, Physicians, Lawyers, Divines, leave their important Business to attend the Devotions of this day, especially those who are joyn'd to these Monks by being of the Brotherhood of the Cord of St. *Francis*. Certainly the Doctrine of Implicite Faith and Blind Obedience must be very necessary to this purpose. But to curse, excommunicate, murder and damn People as Hereticks because they do not believe and comply with such Stuff as this, must be as much beside true Christian Charity, as the other is beside a true Faith.

But let us look a little also into the Trick of the Fraternities, and see how these are contriv'd and manag'd for the making provision for these idle, useless Drones, call'd Religious, among whom the Christian Faith, like stagnating Water, has been so monstrously corrupted for want of being exercis'd duly in Works truly good. And upon consideration of the matter, we shall find these Fraternities to be as great and wicked a Corruption of Christian Religion as any is in the *Roman Church*, or indeed as any can be.

To these Monks belongs the Fraternity of the Cord of St. *Francis*, by Virtue of which many of the People are joyn'd to them, coming to publick Worship constantly in their Meeting-Places, and receiving all Administrations of the Divine Ordinances from them. I shall give some Account of this from what themselves say of it in a Book written to recommend

mend it to the People, call'd *The little Spiritual Wine-press*; or a short Account of the Original, Worthiness, Miracles, Conditions, Priviledges, Fruits, Indulgences of the far renowned Arch-brotherhood of the holy Five Wounds and Sufferings of Christ, nam'd *the Cord of St. Francis*. It is pretended indeed, that this Fraternity is set up to honour and commemorate the Sufferings of Jesus Christ; but we shall find by understanding it, that 'tis rather design'd to honour *St. Francis*, and to maintain these his Brothers. To show how acceptable to God the Remembrance of Christ's Sufferings is, they tell this Story of *St. Francis*: He had, they say, such Compassion and Devotion to the bitter Sufferings of Christ, that he would often burst out with Tears, and cry and moan most bitterly, as if Men were putting him to the greatest Torment: Therefore Christ also honour'd him with the Marks of his holy Five Wounds, to renew in the World the Remembrance of his Benefits and Love shown to us in his bitter Sufferings. (So the World is to remember the Sufferings of Christ by the Wounds of *St. Francis*; and I doubt not 'tis one Conformity of the pretended Saint to Jesus Christ, that Men must expect to be sav'd by the Merits of his Wounds too.) They say, that *St. Francis* hearing that Scripture read, *Provide neither Gold, nor Silver, nor Brass in your Purses, nor Scrip for your Journey, neither Shoes*; he immediately threw off his Shoes, disposed of the little Money he had, and his Purse too; and laid aside his Girdle, and instead of it, girt himself with a Cord. But certainly, if this Scripture is to be taken in the strict literal Sence for a common

Rule, *St. Francis* should have let alone the Cord, and not have girt himself at all, for even the Cord might be reckon'd a Girdle. But for all that, they tell us, that through this Cord Almighty God has done many wonderful Works; so that not only the Cord, but also the Water in which the Cord had been wash'd, would heal Diseases; which signifies in what great Esteem men ought to hold this Cord. But is it possible for any man seriously to think it worth while for the Infinite Wisdom and Power to alter the Course of Nature, and work Miracles for the Honour of this Cord? Certainly nothing can be more impious and blasphemous, than the ascribing to the great Sovereign, and Author of the World, the working Miracles on so trifling Occasions, as they many times find for them, in the Histories of their Saints; which is as if the Divine Power, like a paultry Jugler, would shew Tricks for the sake of showing them. To go on:

Pope *Leo X.* granted to the Order of the Minor Brothers the Power to administer the Cord to all Christian People, with great Indulgences and Privileges. Many Great and Noble Persons have born this Cord openly, namely, 4 Popes, 48 Cardinals, 2 Emperors, 12 Kings, many other Noble, and a multitude of meaner People. *Sixtus* the Fifth Pope of *Rome*, through his pious and religious Charity, establish'd in the Year 1586. this Archbrotherhood of the Cord of *Affise* for the purposes following.

In the first place, to renew the remembrance of the Sufferings of Christ, as is pretended, but it might have been let alone for all this, because Jesus Christ himself has left us a fit and sufficient

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memorial of them in the Sacrament of his Supper.

2. He having observ'd how great Devotion many People bore to the H. *Francis*, who yet had no opportunity to forsake the World and live under the direction of any of his 3 Holy Rules; he therefore instituted this Brotherhood that they might at least in the wearing of this Cord become the followers of St. *Francis*, be excited to all Virtue, and might live and die in the love of God.

3. And also, that all faithful People, through the whole World, who afford daily Sustenance and Food to the minor Brothers, may from the same Religious receive Spiritual Gifts and Affluences. And this without doubt is the chief reason for this wise Institution; to encourage and oblige an easie and abus'd Devotion to contribute real Benefits for the empty return of Imaginary ones.

Further to recommend this Brotherhood, or wheedle, the People are told, that among other Privileges granted by God himself to the H. Father *Francis*, this is one; That he should release every Year upon the day of his Festival all the Souls of those of his three Orders, and the Souls of those who have been Benefactors to them from the dismal Fire of Purgatory.

The mighty Privileges and Benefits belonging to this Fraternity are too many to be here enumerated, but I shall mention some of them.

Those that enter themselves herein shall enjoy all the Indulgences and Favours granted to the minor Brothers. They shall be partakers of the merits of all the Fasts, Prayers, Watchings, and other good Works which are done

through the whole World by (those who live cloister'd in eternal Idleness) the Order of minor Brothers, the Clarisses, the third Rule, and by the whole Brotherhood of the Cord.

They shall receive Plenary Indulgence upon the day of their coming into the Brotherhood once, and at the day of their Death: Upon all the Feast-days of our Saviour, and upon all the Festivals of our good Lady; upon St. *Francis's* day; All-Saints-day; and through the whole good Week before *Easter*: This is granted by *Leo* the 10th.

*Note*, That the Brothers and Sisters of the Archbrotherhood ought to seek of their Father Confessor, who must also be a Minorite, these great Indulgences and Absolutions.

Plenary Indulgence to all those of the Brotherhood who shall joyn in the monthly Procession of the Archbrotherhood, and to those who are not of the Brotherhood, but shall join in that Procession, an Indulgence of an hundred Years. At *Ruremond*, *Venlo*, &c. upon the first Sunday of the Month; at *Brussels*, *Bruges*, &c. upon the 2d Sunday; at *Loven*, *Antwerp*, &c. upon the 3d Sunday. At *Bois le duc* and *Maesjck* upon the 4th Sunday. (And thus are considerable portions of God's peculiar time applyed to the Honour of this pretended Saint.)

Plenary Indulgence for those that say or hear the Mass of the Immaculate Conception, (which Chimera the Followers of this *Francis* are great sticklers for) they praying for the Pope of *Rome*.

Plenary Indulgence for those that read the Rosary of our Lady, namely, 72 Ave Ma-

ries and 7 *Pater Nosters* with a *Pater Noster* and *Ave Mary* for his Holiness.

Leo the Tenth has granted 30 days Indulgence for those who visit the Churches of the minor Brothers; an hundred days to those that hear Mass there, or any Divine Service: Eighteen Years and 323 Days of Indulgence for those that hear Sermon: And those who in any other Church shall go to hear a minor Brother preach shall enjoy an Indulgence of eighteen Years 222 Days.

Plenary Indulgence for all those who at their Death desire out of Devotion, to be buried in the Habit of the minor Brothers being Men, or if Women in that of the Clarisses.

Plenary Indulgence for the Parents who have Children in the Order of the minor Brothers, being in the state of Grace, and that for so many times as they have Sons in that Order; which Indulgence the Children may apply to their Parents when dead, by saying a Mass near their Graves: (To this purpose they will be induced to order themselves to be buried in their Churches, and without doubt good Presents and Legacies are usually made to these good Brothers, both for the Habit, and for the Burying-place.)

A multitude of Lying Wonders are produc'd to recommend this blessed Cord (which the Inventors of them deserve to have about their Necks for their pains) I shall only tell one Story which is a little diverting though it has enough the Air of Falshood and Folly: For by this wondrous Cord a Saint of the Order cheated the grand Deceiver, and made a meer Ass of the Devil: O fine! the truth on't is, the old



old Fellow does so often cheat us all that one would be pleased to understand that He should ever be put upon himself: The Story runs thus. The good Father *Martinus Ruis* not being able to pass the River *Guadarrama*, as he stood careful upon the Brink about the matter, there comes down to the Water near him an As: The good Man knew by an Inspiration that this was the Devil, and that he roguishly intended, if the good Man should offer to mount him, to carry him into the midst of the River, and there throw him off and drown him; nevertheless he goes to the As, nimbly slips the Cord of *St. Francis* about his Neck, and then he had him secure, and a mighty thing I assure you it was, that a Man could make any good of the Devil; yet he did, for he mounted, and the Devil carried him safely through the River, he kept him in servitude still, rid him to *Toledo*, forced him to drudge there in carrying Stones and heavy Burdens to serve the Repair of the Cloister. (Tis well we have it once acknowledg'd, that the Devil was serviceable to the erecting of any of those pretended Religious Houses.) But the good Man gave a Charge that no one should ever take off this Cord, and so the poor Devil wore it, and continued in the shape and slavery of an As many Years. At length as he stood bound to a Crib, while two Fathers of the Order look'd on, who were strangers to this Convent and to the Matter, he made shew to them of entangling himself with his Cord, and to be in danger of being strangled by it; upon which the good Fathers ran to relieve him, and slippt the Cord off from him. That was it the Devil

vil wanted, and away he vanish'd immediately with loud outcries and howlings, and left a most fearful stink behind him. And so much for that.

Let us observe in the last place some of the Rules and Constitutions of the Brotherhood. Every one that will become a Brother must enter his Name in the Book of the Archbrotherhood. They must receive the Cord, being blessed, from the Hands of a Superiour of the minor Brothers; must gird themselves daily with the same, wearing it either above or under their Cloaths: They may put it off at Night going to Bed, and put it on again in the Morning when they rise. If the Cord be lost or when 'tis worn out they may ask for another consecrated one, or provide it themselves, and carry it to be blest. They must read commonly every Day 5 *Pater Nosters* and 5 *Ave Maries* with the 5 Salutations of the 5 Wounds to the Honour of the 5 Wounds of our Saviour.

All the Brothers must come to a Monthly Assembly at some time and place convenient: At which time one of these Fathers shall make an Exhortation to them. (Without doubt to be true to the Cord, that they may go to Heaven in a String, and he will tell them many a fine story of the Virtues of the Cord.) The Devotions in these Assemblies are to begin with (the Ancient and Venerable) Hymn *Veni Creator* (which is worthy of a much better Office;) and must end with the Litany of St. *Francis* or of our good Lady. A number of the Brothers call'd out by the Servant of the Brotherhood shall honour with a Light the H. Sacrament of  
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the Altar in the monthly Proceſſion, as alſo in the Proceſſion of *Portiuncula*, &c. to which end a number of Flambeau's or Wax-Candles ſhall be kept, to which the Brothers ſhall be pleas'd to contribute. As any one of the Brothers comes to be ſick the Father ſhall be told of it, who ſhall take care that he be provided of the Holy Sacrament, and be viſited by other Brothers according to Quality and Opportunity: And the Servant of the Brotherhood ſhall deſire all the Brothers in the Town, or that inhabit near it, to attend the Sacrament to the ſick perſon and honour it with the Flambeau's of the Brotherhood. When any Brother dies, Brothers are to be invited to attend the Funeral; the Maſs of *Requiem* ſhall according to order be ſung in the Convent to which all Brothers ſhall be invited, as alſo the ſame Maſs ſhall be ſaid in the *Octave* of St. Francis for all thoſe who are departed of this Fraternity.

When they put on the Cord in the Morning they are to ſay this Prayer following;

*Vouchſafe, O Lord, to gird me with the Girdle of Purity, that the Virtue of Chaſtity may always abide in me, and I may wear this Penitential Cord for the forgiveness of my Sins, through the Merit of the Cords and Sufferings of our Lord Jeſus Chriſt.*

And what need is there I wonder of wearing this Cord in order to obtain the forgiveness of Sin by the Sufferings of Jeſus Chriſt? Will it be ſaid, the Merit of theſe are not ſufficient unleſs a Man do hereby apply or tie to himſelf the  
 Merit

Merits of St. *Francis* and his Order? And is it not plain they reckon this addition at least very useful, and so rely upon the Merits of this pretended Saint as well as upon those of Christ; and give him a part in this Honour of a Mediator. But to crown all, let us observe the Prayer and Protestation which they must use at the entering themselves into this Brotherhood, which is as follows:

*I N. N. take for my particular Mediation with Almighty God, the most Holy Maid and Mother of God Mary; the H. Father Francis, with all the Saints of his Order; the which I shall never forsake, and against the Honour of whom I shall never do any thing, nor will I suffer that any under my Authority shall by my consent or connivance do any such thing. In all things I resign my self to the Obedience of the Holy Roman Church. I beseech you then, O most H. Maid and Mother Mary, and you, O Holy Father Francis, with your holy Company, that you will be pleased to receive me for your Servant, and stand by me in all my Works and Necessities, that I may follow your good Examples, and, through a saving Death, may be partaker with you of everlasting Glory.*

And will not this solemn Protestation and Prayer allow'd in the Church of Rome, and encourag'd by Popes and Indulgencies go for an Address to the Saints for their immediate help when the B. Virgin and *Francis* are desir'd to stand by them? Is it only the Spirit of Charity that makes them devote themselves thus to these

these persons in postures and forms of Worship, and to say to them, *Receive me for your Servant*? And when in this Form there is no mention at all of the Mediation of Jesus Christ, but a choice is made of others by Name for this purpose, and a Protestation solemnly pronounced of relying and trusting to their Mediation, may we not suspect that of our Saviour is forgotten for the present? However do they not herein advance these Saints to the Honour of Mediators together with him at least, when they sometimes betake themselves to their Mediation without Him? If one would interpret this practice to the worst Sense it can bear, it might be said they herein prefer these Saints before our most Blessed Saviour, and chuse these for their peculiar and chief Mediators, or instead of Jesus Christ. But I would wrong no body, and would exercise Charity to all men, therefore I would not impute this to them.

These good Fathers, the Brethren and Followers of the pretended *St. Francis*, are as hath been said, great sticklers for the immaculate Conception of the *B. Virgin*. They will have it, that she was born without Original Sin or Pollution; but others of the Church of *Rome* are positive against this. We shall have occasion to speak of this Controversie hereafter. At present I shall observe, that altho' the Controversie cannot be decided or ended by the Infallible Judge at *Rome*, yet a solemn Festival is appointed to be observ'd in Commemoration of it, which is celebrated with many tasks of Devotion through a whole *Octave*. I shall give the Reader an Account of this as it was published

published by these good Fathers in the Year  
1696.

Plenary Indulgence,

*With Prayers of 40 Hours at the Minor Brothers  
upon the Feast-day of the Immaculate Con-  
ception of the most pure Maid, and Mother of  
God, Mary.*

' On Friday upon the Eve of the Feast-day  
' shall the solemn *Vespers* be perform'd at 3 a  
' Clock; after that shall follow the *Complin*,  
' with the *Laud*: After that shall be sung the  
' *Mattins* concluding the same with the Benedi-  
' ction of the Venerable Sacrament of the  
Altar.

' In the ensuing Night shall begin the Prayer  
' of 40 Hours.

' Saturday following, being the Eighth of De-  
' cember, shall be solemnly celebrated in the  
' Church of the minor Brothers the Feast-day  
' of the Immaculate Conception of the most  
' pure Virgin and Mother of God *Maria*, cho-  
' sen Patroness of the Seraphick Order of the  
' Holy Father *Francis*.

' Upon which Day a Plenary Indulgence  
' shall be obtain'd by all Faithful Christians,  
' who having confess'd and receiv'd the Com-  
' munion shall visit the said Church, and there  
' pray for the Advancement of our Mother the  
' Holy Church, the Extirpation of Heresies,  
' and the Uniting of Christian Princes.

' On the Feast-day in the Morning shall be  
' sung the solemn High Mass in Musick by the  
' Reverend ——— Abbot of St. Michael, (Su-  
' perieur of the *Norbertines*.)

' After

' After-noon, at 3 a Clock, shall be solemnly sung the *Vespers* with the *Complin*: Then the Reverend—— Ordinary, Preacher of the aforesaid Abby shall preach: After which will be the *Lauds*: And the Feast-day shall be concluded with the Benediction of the Venerable and most Holy Sacrament of the Altar.

' Upon the *Sunday* following, and during the Prayer of the 40 Hours, there is a Plenary Indulgence to be obtain'd. On this Day the High Mass shall be sung at Ten a Clock.

' After Noon, at two a Clock shall the *Vespers* be sung; which shall be follow'd with a Sermon, and this with the *Complin* and *Laud*; and the Prayer of 40 Hours shall be concluded with the Benediction of the Venerable and Holy Sacrament of the Altar.

' On *Monday* and the following days of the *Octave*, at 7 a Clock in the Morning, the high Mass shall be sung in the middle of the Church with the exposing of the Venerable: After-noon, at 4 a Clock, shall be *Vespers*.

' After which, on every Day, there shall be an Exhortation perform'd by several Preachers of the Order of the minor Brothers. After the Exhortation the Hymn of the Immaculate Conception shall be sung, and that shall be follow'd with the Benediction of the Venerable and Holy Sacrament of the Altar.

All this is done in pretence, to praise God and honour the B. Virgin, for that which is undoubtedly false, and which the Church of Rome it self cannot agree to be true.

The Carmelites call'd *Onse lieve Vrouw Broeders*, that is, the Brothers of our Lady, by whom they mean no less person than the Virgin Mary, have also a large and lofty Church, and a good large House: They are a great Company, go with bare Legs, but with Sandals on their Feet too, and look well. They are belonging to them, among other Wheedles to draw Trade and Custom, the Fraternity of the *Scapulary* or Shoulder-cloathing, a part of their Habit; which *Scapulary* they say was given to the blessed *Simon Stock*, a Saint of their Order, by the Virgin Mary her self: And there are large Indulgences granted to this Fraternity in the Chappels of this Order. Something more particularly of this matter will come in when we are at *Aix la Chappelle*, where we shall meet with the Festival that commemorates this great thing. But the Jesuites, envious at the esteem which they have among the People, and at the Trade they draw, set themselves to disparage or call in question this, and some other pretences upon which they value themselves: And to this purpose in their *Acta Sanctorum* they criticize upon them. For which boldness the Carmes set to work, and us'd their Interest so well in Spain that they got this Book condemn'd at *Toledo* by the Inquisition under a great many odious Epithets, and burnt in publick by their Officer, in the Year 1696. They are also hard at work to get it condemn'd at *Rome*, and the Jesuites are labouring to prevent this. The Carmes have not been able as yet to gain that point, but they have perswaded the Pope to give them a Testimony of his Esteem and Favour, and to do something

Carmes  
the Brothers of the  
V. Mary.



to support their Esteem among the People. Accordingly he has this Year granted to the general Chapter of these *Carmes*, expressly for promoting their good success, and the encrease of their Order, as well as for the greater Glory of God and the Salvation of Men, a Plenary Indulgence to all that shall visit their Churches upon the Feast of the Ascension of our Saviour, and from thence to *Whit-Sunday* inclusively to be present at such and such Devotions specified. The time that we came to *Antwerp* was within that compass, and the place of our Lodging on the *Mere* being over against one entrance to their Church, we could observe a great many People hastening in thither: This drew us thither too, believing there was something extraordinary, and coming we found by printed Papers posted up, as is usual, that this was the occasion of the Concourse. It was, I think, the time of *Compline*, as they call it, which is the last Office of the Day. They commonly begin and end this Service on Festival-times, as this was, with the Benediction of the Holy Sacrament, which is thus perform'd: The Priest brings it out in a rich Remonstranter at the beginning, and very gravely holding it before him, turns himself a little successively towards both sides of the Chappel, and so shews it to the People who all prostrate themselves and adore it: This done, he sets it up in a place fitted for it on the Altar; and when the Office is done, this formality is repeated again: This they call the *Benediction*, and those who cannot be present at the whole Service will sometimes make great haste to secure the Felicity of the Benediction

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Benedicti-  
on.

at the end, which they are warn'd of by a Bell, as I now observ'd. We saw now the Church-Yard, which is not a small one, full of Coaches, and the large Church throng'd with People. And three of their Priests were at the High Altar in very rich Copes which seem'd at a distance to be Cloth of Silver, with a great deal of Embroidery upon them in Gold and Silver: But, as is usual with Copes, this Embroidery was some of it perhaps laid on in the form of a Cross which reaches from the top to the bottom, and from one side to the other of the Cope behind, for these good Men are proud of bearing the Cross after Christ. I fancy such a Cross as this would not be either to the *Jews* a stumbling Block or to the *Greeks* Foolishness, tho' the Cross of Christ was so: This is their Cross indeed, and in hot weather somewhat a heavy one, alas, but little a-kin after all to the Cross of Christ.

These People have here on the North side of the Quire a pretty close Chappel dedicated to the Virgin *Mary*, the Floor, the Walls, and the Arch'd Roof are all Marble, the Floor black and white, and the rest white. On the Wall, upon the Right-hand as one goes in, there are two pieces of very curious carv'd Work in two Pannels, as I may speak, of the Marble; the one is a Prospect of the City of *Antwerp*: The other is an Army rang'd in its several Battalions of Horse and Foot, where ones sees the Men and the Horses of the several Bodies distinctly cut. In this Chappel over the Altar there stands an Image of the Virgin *Mary* crown'd, as tall I believe as a Child of two Years old, with a Child in her Arms, and

these seem'd, and the Monk told us, they are Massy Silver. They shew too a small Effigies of a Man in a Coffin with the *Scapular* on, to be sure, in which it must be supposed he died and was buried that he might assuredly be sav'd. This is said to be the Man who erected this Chappel, he was as I remember a rich Merchant of *Antwerp*.

Indulgen-  
ces.

But let us return to the Indulgences so often mention'd, which the poor People so eagerly run after, and consider them a little upon this Occasion once for all, that we may understand the Reason, and Use, and the Cheat of them.

Indulgences are the great Manufacture, as we may say, of the *Roman* Church, that which supports their Trade and brings in their Wealth. That which gathers, and binds together the Fraternities who at their charge erect, beautifie and maintain some Altars and Chappels, and the worship of some particular Saints, is that several Indulgences are granted to that Fraternity to be obtain'd at those Altars and Chappels. That which draws the multitude to Church, to be present at a Mass, and other Devotions on their numerous Holidays is the grant of Indulgences to be obtain'd thereat those times. When any Church or Chappel wants repairing, begins to be deserted, or wants more Finery and Riches, new Indulgences are granted to those that shall come to Mass at that Altar or Chappel. When the Pope has a mind to favour any knot of Secular Priests, or any Religious Order, he grants them some new Indulgences to be obtain'd by those who shall come to hear them say Mass at certain appointed times at their Churches or Chappels. But what-

whatever other Preparation they have or want, in order to partake of these Benefits, they must not think to do it without an Offering. So the Indulgences bring People, the People bring Money, and Money answers all things with them. This is the real Use and Design of these things; they are very profitable to the Priests, but let us see what an Advantage they are pretended to be to the People, and how groundless and false that Pretence is, and how the real Cheat of all may be discover'd.

We shall strictly follow the Bishop of *Meaux* in taking an Account of the Doctrine of Indulgences, whose Expositions are become Oracles in the Church of *Rome*. He puts his Account of their Doctrine of Satisfaction for Sin, and of Purgatory, and of Indulgences together: And indeed they are all, as well as they can be, joyn'd together in the Doctrine of that Church. The Catholicks, (saies he, meaning the Church of *Rome*) do with one Consent teach, That Jesus Christ alone, God and Man, was capable by the infinite Dignity of his Person, to offer to God a Satisfaction sufficient for our Sins. But he having superabundantly satisfied, could apply that his infinite Satisfaction to us in these two different manners: Either he could give us an entire Discharge, without the Reserve of any Pain or Penalty to be suffered by our selves; Or else he could establish a Commutation of a greater Pain for a lesser: That is to say, He could excuse us from the Eternal Pain due to our Sins, and leave us bound to some Temporal Pains; and this is that which he has done, with relation to those who fall

into Sin after their Baptism. They must suffer some Temporal Pain, tho' the Eternal be remitted to them. And it is not to be concluded thence (saies he) that Jesus Christ has not entirely satisfied for us, but on the contrary, that he having acquir'd an absolute Right or Propriety over us, by the infinite Price he has given for our Salvation, he grants us our Pardon upon such a Condition, or such a Law, and with such a Reserve as he pleases. It is therefore to satisfy this Obligation that we are subject to some Penalty which we ought to accomplish in the Spirit of Humility and Repentance. And it was the necessity of these satisfactory Works which oblig'd the Ancient Church to impose upon Penitents the Penalties which are call'd Canonical. When therefore the Church imposes upon Sinners the Works that are penal and laborious, and it is so that they submit to them with Humility, this is called Satisfaction; and when, having regard to the Fervour of the Penitents, or to other good Works which she has prescrib'd to them, she relaxes some part of the Pain that was due, this is call'd Indulgence. Those that go out of this Life with Grace and Charity, but are nevertheless still indebted for some Pains which the divine Justice has reserv'd, must suffer them in another Life, that is in Purgatory. This Purgatory they make as frightful as they can devise to do: they say the Pains are the same with those in Hell: they set the place of it, as it were, on the Suburbs of Hell, and represent it as incomparably more intollerable than all that can be endur'd in this World: insomuch that if we might believe the Stories which they have

*Purgatory*  
*is*

have of the Apparitions and Complaints of Souls tortur'd there, it were more eligible and better to be endur'd, to live quite through an ordinary Life on Earth under the most wracking and tormenting Disease, than to lie but for a day in Purgatory. But these miserable Wretches who are there, have this Relief, as the Bishop of *Meaux* says, That God has so establish'd the Advantages of brotherly Charity, and the Communion of Saints, that oftentimes he receives the Satisfaction which we offer for one another. So the Souls in Purgatory they pretend, may be reliev'd, and either eas'd there, or deliver'd from thence by the Satisfaction of their Friends, for them, who are living on Earth. These Satisfactions their living Friends must give for them, either by doing some laborious Works, or by suffering many hard and voluntary Penances themselves; or else they must purchase a good parcel of Satisfactions for them out of the Treasury of the Church, which the Pope at *Rome*, and the Bishops in their respective Diocesses, have, as they pretend, the Power to dispence, and to communicate or apply them to whom they please. This Treasure of the Church, as they pretend, is made up of the infinite Satisfactions of Jesus Christ, and the Satisfactions of the Saints. The Bishop of *Meaux* says, He mentions those of the Saints, because the Goodness of God is such, that he is willing, out of Favour to the more pious of his Servants, to suffer himself to be, for their sakes, the more gentle, and easie to others. This, saies he, is the Foundation of Indulgences. They are establish'd to relax the Rigour of the temporal Pains due to sin. They are not

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design'd,

design'd, he says, to discharge us from the Obligations we lie under to satisfy God our selves, but because we have always Reason to fear that we are far from having satisfied according to our Obligations, we should be Enemies to our selves, if we should not have recourse to the Favours and Indulgences of the Church; which are design'd to aid those who have a good Will, and do endeavour to satisfy for themselves, to quit their Score, and to supply their Infirmities. Now these Satisfactions of the Saints, which make up the Fund of Indulgences, and the Treasure of the Church are reckon'd to be increas'd to a mighty Sum and Heap, tho' an invisible one, by any Works, especially of Supererogation. And so the vows of the Religious Orders, of Poverty, Chastity, and Obedience to such and such austere Rules of living, are things accounted mightily meritorious. And then, if the Treasure of the Church be mightily furnish'd from the meritorious and satisfactory Popperies of the Religious Orders, it is but reasonable that the Pope should grant Indulgences, that is, Communications of these Merits and Satisfactions to be obtain'd at their Altars and Chappels. But methinks, too, it seems not a little hard, or perhaps unjust, that every Order should not have the keeping and dispensing of their own Merits and Satisfactions, that they must depend upon the Pope for the Disposal of what is their own, or work to enlarge his Treasure, and have none of their own to dispose of, without his leave: *Sic vos non vobis fertis aratra boves.*

We shall observe in the following Relation, that the Extent or Duration of the Indul-

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as granted to several Performances, is very different; some being granted for a certain number of Days, more or less; some again are called *Plenary Indulgences*; the Explication of this matter I shall give here once for all in their own Words; 'Through an Indulgence of forty days, say they, men obtain the Forgiveness of the Penalty due for their Sins, all at once, as if they had truly done the Penance of forty days, according to the ancient Usage of the holy Church. An Indulgence for a Year is a Forgiveness of Penalty so great as a Man could merit by doing penance for a whole Year. A Plenary Indulgence is the Forgiveness of all Penalty that a Man owes for his Sins: so that he who hath obtain'd a Plenary Indulgence, if it were so that he should immediately die before he fall again into Sin, he should go straight to Heaven, without being oblig'd to suffer in the Fire of *Purgatory*.

Let us now observe how the Cheat of all this may be discern'd, and upon a little Examination of the matter we shall find that this whole Frame of Stuff is a politic Engine to keep the People in Awe and Subjection to the Pope, and to hold the several numerous Orders, or rather Regiments of superfluous Priests in good pay, and to pay them too with other Peoples Money. In the first place we may observe, 'tis well known to those who are acquainted with the History and Discipline of the primitive Church; that they did indeed injoin publick Penance for those who were guilty of publick and notorious Crimes, which they oblig'd them to endure and fulfil before they would admit them, after such Faults, to partake

take of the Sacrament of the Lord's Supper. But these Penances were not design'd to satisfy the divine Justice for the Sins committed, but to give the Church and the Publick, Satisfaction and evident Proof of the Sincerity and Truth of their Repentance. And when the time of these Penances was shortned, which was the usual Indulgence of the Primitive Church, it was because the Circumstances satisfied the Church before the time appointed was all spent, that the Penitent was truly such, and was come to a due Sense and Detestation of his Fault: Or else it was shortned because the Person was likely to die within the time prefixed. In which case also he having continued his Task of Penance, was, at the point of Death, admitted to partake of that Sacrament for his Consolation and Support in that sad Hour. Thus was the matter managed in the primitive Church.

And 'tis well known also by those who are acquainted with the State and Management of the *Roman* Church at present, that those good Men who would revive the ancient Discipline, and do require the Evidences of a true Repentance before they admit People to that Sacrament, are hated and persecuted by the prevailing Faction in the Church of *Rome*, under the Dominion of the Jesuits; and revild and reproach'd with the Names of *Jansenists*, *Arnaldists*, *Novators*, *Rigourists*, and *Hereticks*. Among others who bestow upon them these hated Names, the famous Traveller *Henriepin*, whose Brains were bewildred in the Wildernesses of *America*; if he ever had any, has endeavour'd to signalize himself in a Railing Book

Book against them, which is full as wise as his Travels, and perhaps the Relations of it much about as true.

Again, we may observe this Variation in the Church of *Rome* from the primitive Church. The primitive Church was to have the Satisfaction, or give the Indulgence before the Penitents were admitted to the Sacrament of the Lords Supper : But in the Church of *Rome* 'tis always express'd and requir'd as a Condition of enjoying the Indulgence, that the persons shall have first confess'd, and receiv'd the Communion. The plain Reason of this is, because the Offering at receiving of the Communion, is the chief thing which the Indulgence is granted for, and must be attain'd by. And the primitive Church never pretended by her Indulgence to relax the Pains of *Purgatory*, or to deliver any from it ; for they knew nothing of any such place or State, as the *Romanists* have invented.

Further, let us observe, That the Bishop of *Meaux* confesses, as indeed he is forced to do, by the Evidence of holy Scripture, That the Sufferings of Jesus Christ, and his Meritorious Death, are a full Satisfaction to the Divine Justice for the Sins of Men. But from hence we may conclude, That at least there can be no need of Humane Satisfaction, or that we must suffer severe penalties to satisfy for our Sins. The Justice of God cannot be said to require more than is necessary, unless he be very unjustly accus'd. But if Christ has done all in this matter, more than all is more than need to be ; a full Satisfaction must be enough, and all. Therefore whatever other Reasons there

there may have been for God's laying temporal Afflictions on Good Men, notwithstanding that he has pardon'd their sins, they are not laid upon them for any Satisfaction to the Divine Justice. If the suffering of these were the necessary and requir'd Condition of our partaking in the Satisfaction of Christ Jesus, yet it were not proper to call them Satisfaction to the Divine Justice for our sins. He therefore in this Explication of the matter, goes beside the true Doctrine of his Church, and gives another Reason for these temporal punishments. Besides, the Holy Scripture no where teaches this Doctrine of his: it says, *By Grace we are saved*, even through the Merits and Satisfaction of Jesus Christ, not by any penal Works of our own. And it is no where propos'd as a Condition of our partaking in the Satisfaction of Jesus Christ, that we must pay a part of the Satisfaction due, for our selves. If the Goodness of God, in condescension to our Weakness, is content that we should satisfy for one another, as Mr. *de Meaux* says: Why may we not believe that the Goodness of God for that Reason will accept of, and content himself with the Sufferings and Satisfaction of Jesus Christ for us all? which indeed the Scripture plainly teaches, and we justly believe he has done.

Further, the Bishop of *Meaux* has been forced in his Explaining their Doctrine, in these matters, to destroy it; as indeed it does, like other Errors, destroy it self: To make Men depend upon Indulgences, and keep up the Trade of them, he has evidently taken away what he calls the Foundation of Indulgences, and the

the Treasure of the Church, so far as the Merits of the Saints are concern'd in it. He says, That Men ought, after all that they have done, in order to satisfy for their sins, to fear still that they have fallen short of the full Satisfaction for themselves, and therefore they must run from place to place to obtain the Benefit of Indulgences. But then, if any ought to fear this for themselves, all ought to fear it concerning themselves. And if this be the Doctrine of the Church, all must submit to, and believe it; so that after all their pretended Supererogations, those of the Religious Orders ought to fear that they have not made Satisfaction enough for themselves. If *they* ought to fear this, *others* may fear it too, as well concerning *those Monks*, as concerning *themselves*. And then *all* may justly fear that there is no such a Treasure of Merits and Satisfaction from their penal and laborious Satisfaction, as is pretended. For he that may be fear'd not to have done enough for *himself*, may be more justly fear'd not to have done enough for *himself and others*. He that has not enough for himself, has none to spare. But the Scripture evidently determines this matter beyond all Contradiction, by destroying the vain Opinion of Supererogations: it teaches us evidently, That no man in this life can perfectly fulfil what he is oblig'd to by the Law of God; and for that Reason we all need the Satisfaction and Righteousness of Jesus Christ, in order to find Acceptance with God. The great Apostle St. Paul renounces his own Righteousness (*Philip. 3. 9.*) and says plainly, That he could not in this Life pretend to be perfect, in the 12th. Verse.

*Verse.* The Apostle St. James, of himself and all Christians, in common, says, *In many things we offend all* ( James 3, 2. ) The Apostle St. John includes himself also with all Christians, and says, *If we say that we have no sin, we deceive our selves, and the Truth is not in us,* ( 1 Epist. Chap. 1. v. 8. ) But if no man can perform all that he is oblig'd to do, certainly no man can do more than that. Further, No Man, nor Company of Men can make a full Satisfaction by all the penal Works which they can do in this Life, but after all, every Man must, according to their Doctrine, go to Purgatory ; because the making Satisfaction for sin, so as to escape the Punishment due, is the giving something instead of that Punishment which is equivalent : But they represent the Pains of Purgatory so much more grievous and intolerable than all that can be endur'd in this Life, that no Penalties endur'd here, can be equivalent to them ; therefore none can excuse a man's self from going to Purgatory, therefore they cannot be of Value sufficient to excuse others from it ; and then the Pope's Indulgences and the Privilege of delivering Souls out of Purgatory, granted to such and such laborious Tasks of Devotion, or chargeable Charities, are an evident Cheat, and good for nothing.

*Purgatory.*

As for Purgatory, it may be said, the holy Scripture speaks indeed of God's visiting the Iniquities of his People with a Rod, and their Transgressions with Stripes, even at the same time when he says, *His loving Kindness he will not utterly take from them.* But these Afflictions are constantly there referr'd to this present Life ;

Life; and the Scripture speaks of no sufferings after it, but what the damned and reprobate shall endure in Punishment of their Wickedness. The Afflictions of this Life are represented as design'd to correct and amend those who are exercis'd with them, not for the Satisfaction of the Divine Justice: They are *Medicinal*, not *Penal*, Dispensations; the Exercises of *Wise Mercy*, especially upon those who have repented of their Sins, and are forgiven, not the Exercises of *Avenging Justice*. The Scripture evidently contradicts the Opinion of a terrible tormenting Purgatory after Death, in representing that all who die in Faith and Charity, that is, all good Men, and such whom the *Papists* send to Purgatory, do go immediately upon their Decease, to a Place and State of Bliss. *Blessed are the Dead* (says St. John, Rev. 14. 13.) *who die in the Lord, for they rest from their Labours, and their Works follow them.* They have no more to do to obtain their eternal Salvation, no terrible Torments to endure with the Spirit of Humility and Patience, not the hardest Work that ever they had to do, as the enduring of Purgatory would be; but their Works follow them, what they have done they shall immediately find does redound now to their Joy and Reward. And 'tis to be observ'd from the Context, that the Apostle says this of those good Men who should be dead before those times of Persecution which he there threatens the Church with, and so they would escape the Martyrdom which must fall upon many in those times: These he pronounces Blessed after Death; but the *Papists* will allow none to be so, but those good Men who die Martyrs.

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We may observe another Absurdity in this Doctrine: They say, That altho' Mortal Sins are pardon'd upon Confession and true Repentance, and Absolution, and good men who live free from such shall never be condemn'd for what they have formerly committed; yet they being liable to Sins of Ignorance or Surprise will be inevitably liable to some temporal pain to satisfy for these which they call Venial Sins, and they must pay that Satisfaction to the utmost Farthing. That is to say, Mortal Sins are pardonable, the whole Punishment due to them may be remitted, that is, Mortal Sins are not mortal: But on the other hand, Venial, that is, pardonable Sins are not pardonable, but the whole Punishment due to them must be endur'd. If we should follow their Doctrine on these points through all the Absurdities and Self-contradictions it includes, we should digress too far out of our way; let us therefore now return to the Course of our Relation, which is design'd chiefly to give an account of Practices amongst them.

The fears of this imaginary Fire are industriously kept up among the deluded People by the most frightful Representations of it that can be invented. I remember a Story I have read to this purpose in the Jesuite *Eusebius Nierembergius's* Book concerning the difference between the Temporal and Eternal: This I shall relate here, because 'tis not very long, for a Specimen of their Management in this matter. A certain person, says he, lay sick of some painful wracking Diseases which made his Life a tedious Burden to him, so that he wish'd rather to die than to endure such Torments.

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Upon this an Angel was sent to tell him, he must yet suffer more for the satisfaction for his Sins, but he might chuse whether he would lie two Years more in this Torment and Misery in this World, or lie three Days in the Fire of Purgatory. The wretched man, very sensible of present misery, but not knowing what he was about to undergo, chose to lie three Days in Purgatory; so he was immediately sent thither. When he had been there the space of 24 Hours the Angel came to make him a Visit, and ask him, I suppose, how he lik'd his warm Lodging. The miserable man was now almost beside himself with the excess of Torments which he endur'd, and fell upon the Angel with Reproaches, as having cheated and impos'd upon him with Lyes. You told me, said he, I should lie here but three Days, and I have been a Year here already, and must I now endure it yet longer? The Angel gave him good words, assur'd him he was not deceiv'd, and that he had not been here the whole space of a Day; and since he found it so intolerable, he said, he might if he would return again to his Habitation on Earth, to endure there the remaining two Years of wracking pains from his former Diseases. The poor man, with greatest joy, accepted the offer, and return'd to his torments on Earth; and told this Story to I know not whom.

The Fears thus rais'd inhanse the Rate and Value of Indulgences which pretend to remit the Punishments and Satisfactions due for Sin, and so to exempt from, or mightily alleviate the pains of Purgatory: And how much soever these Indulgences are multiplyed, and whatever

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must

*Fraterni-  
ties to se-  
cure a hap-  
py Death.*

must be done to obtain them, they will still be follow'd by crouds of People, so long as this Fable obtains belief, who will think they can never be too safe from falling into this terrible Fire. By this Doctrine of Purgatory they are frighted into several Fraternities which pretend to be erected particularly in order to the securing a happy Death. Such is the Association of the Holy Guardian Angels for that purpose, of which I shall have something more to say in another place. Such too is the Brotherhood of the Name and to the Honour of the most Holy Maid *Mary*, and her Bridegroom *Joseph*; establish'd and join'd to the Fathers the *Carmelites* at *Antwerp*; which, in the Account given of it, is said to have been erected for promoting the Service of the Mother Ever-Virgin *Mary*, and her Bridegroom *St. Joseph*; and to quicken Christian People to the following of their Vertues and Example: Also for the seeking of their Intercession particularly to obtain thereby a happy Death, and the Graces there-to necessary: And there is this Prayer fram'd which all the Brothers and Sisters of the Society are oblig'd to say at their entring themselves into this Society.

*Holy Mary, Mother of God and Virgin! I  
chuse you and your good Bridegroom St. Jo-  
seph this Day for my Patrons and Advo-  
cates, and I steadily purpose that I will ne-  
ver forsake you; that I will never do or say  
any thing against you, nor will I ever suffer  
that any under my Authority shall att any  
thing contrary to your Honour. Therefore I  
pray you receive me to be your perpetual  
Servant;*

*Servant: Assist me in all my Works, and forsake me not in the Hour of my Death.*

This sure is enough in all Conscience to the Honour of these Saints, and it cannot, I think, well be imagin'd how more than this could be said to Jesus Christ himself. Certainly the Honour of Mediatours to the highest degree is given to them; they are particularly chosen for this; the person devotes himself to their Service; promises solemnly never to forsake it; seeks their Assistance in all he does, particularly at his Death. Thus is most evidently the Honour due to God alone given to Creatures, I mean that which is due to God the Mediator. And who can be perswaded that this Prayer is made only with the Spirit of Charity, as we desire our Brethren on Earth to pray for us. Another Fraternity is erected to this purpose also; which belongs to the Jesuits College at *Ghent*, under the Name of the Brotherhood of the holy Death-pangs of our Lord Jesus Christ dying on the Cross, and of his most holy Mother suffering together with him under the Cross, in order to obtain a happy and saving Death.

There is also erected at *Antwerp*, and belonging to the Cathedral Church there, a Fraternity under the Name of the Brotherhood of the Dead, who are to take especial care for the relief of the Dead, and this is honour'd with many choice Indulgences. The whole Company bind themselves to perform some private Devotions in behalf of the Dead; but especially they are directed to attend on certain Days at the Masses which are said for them, to

obtain those Indulgences either for themselves or to the advantage of their dead Friends, to whose advantage such things redound they cannot well tell how, but pretty well agree to express it in these words, *per modum suffragii*, that is, in the manner of a Votē or Wish: However, a superfluous number of Priests must be maintain'd, and that they may seem to do something for their living a multitude of Masses and other Services must be perform'd in publick, and the People must be wheedled to attend them and drop their Alms, as 'tis call'd, to enjoy these Indulgences. I shall insert the publication of a Plenary Indulgence granted to this Royal Archbrotherhood, as it is call'd, with the Devotions to be perform'd on All-Souls-day, and the *Octave* for the relief of the Dead, as it was fram'd in the Year 1696; which was as follows.

**A solemn Octave with Plenary Indulgence,**

*Granted to the Royal Brotherhood of Faithful Souls in the Cathedral Church of our good Lady.*

' Friday next, being the 2d of November and  
' the Day of the Commemoration of the Faith-  
' ful departed, there shall begin in the Cathe-  
' dral Church a solemn Devotion of Eight Days  
' for the said Faithful who are dead; with a  
' Plenary Indulgence. Upon which Day, be-  
' side the ordinary Service of the Quire there  
' shall at 7 a Clock, on the account of the Bro-  
' therhood, be sung the solemn Mass, by his Il-  
' lustrious Excellency *Johannes Ferdinandus Bi-*

shop of *Antwerp*. At 8 a Clock shall a Sermon be preach'd by the very Reverend — Through the whole *Octave* in the Chappel of the Circumcision (where the Altar is particularly privileg'd for the departed Souls on every Day through the whole Year) there shall several Masses be read for their Refreshment and Relief.

After-noon, at half an Hour after 4 a Clock shall be the Lauds of our good Lady which shall be follow'd with a Sermon preach'd by — Then the solemn Laud of the Faithful Souls by the very Reverend — who shall close the Devotion of the first Day with the Benediction and solemn Reduction of the Venerable Holy Sacrament.

On *Saturday*, as also upon the following Days of of the *Octave* shall the solemn Mass of *Requiem* be perform'd at 7 a Clock. In the Evening after the Lauds shall be a Sermon preach'd by — The Devotion shall be concluded by the solemn Laud, and Benediction of the most holy Sacrament.

On *Sunday* shall be the solemn Mass at 7 a Clock: At 8 shall be the Ordinary Sermon by, &c. Afternoon, after the usual Lauds, shall be a Sermon for the Faithful Souls; then the solemn Laud with the Benediction.

On *Friday*, being the Conclusion of the *Octave* at 7 a Clock in the Morning shall be sung the solemn Mass by the Reverend the Quire-Deacon of the said Cathedral: At half an Hour past Ten shall be a Sermon; and in the Evening at the Hour before-mention'd a Sermon also; after which this devout *Octave* shall be concluded by his Illustrious Reverence afore-

mention'd. with the solemn Laud, Reduction and Benediction of the Venerable H. Sacrament.

His Holiness *Innocent* the 11th. has, towards furthering the Devotion of the Faithful Souls, granted a Plenary Indulgence and forgiveness of all their Sins to all those that enter themselves in this Brotherhood, as well upon the Feast of All-Saints, as also upon any of the Eight following Days, who with sincere Repentance having confess'd and receiv'd the Communion shall devoutly visit the Chappel of the Circumcision, and there pray for the Union of Christian Princes, the Extirpation of Heresies, the Advancement of our Mother the Holy Church, and to the Refreshment of the Faithful Souls.

Upon All-Souls-day the Plenary Indulgence is not only for the Brothers and Sisters of this Society, but also for all Faithful Christians who shall visit the Cathedral Church, and there pray as is above directed.

Besides these Plenary Indulgences for all the Days of the *Octave*, his aforesaid Holiness has granted yet several, as well Plenary as other, Indulgences, which are more particularly related in the new printed little Book of this Brotherhood. (This Book I have by me but do not think it worth while to enlarge upon this matter beyond the Paper which I am now rendring.) Each person is intreated by the meriting of these Indulgences, and by the other Devotions to help the poor afflicted suffering Souls.

*Requiescant in Pace. Amen.*

Here is very much to be done in this busie *Octave* of Devotion, and all in pretence to relieve the



the poor distressed Souls in Purgatory; and at this time a dismal Picture is set up representing a Company of People in Flames, a Chappel is hung all with Mourning, and other Intrigues are made use of to affect the Vulgar; who come in mighty numbers to these Devotions mightily concern'd to relieve Relations or Members of this Society out of these feign'd Torments: While the true purpose and the only use of all this is to maintain some that are living in Ease and Plenty.

Besides all this, there are Devotions appointed for every *Monday* in the Month in that Church for the Relief of the Faithful Souls, which this Brotherhood are directed to attend upon, and are encourag'd thereto by several Indulgences

And, further yet, there are general Communion, encourag'd too with this Bait of Indulgences, for the Living and the Dead which are appointed to be on every *Sunday* of the Month at one place or other, that so the benefit of running after these with Offerings may be distributed to several Churches.

But I cannot chuse but think it must needs be, that our Saviour's *Woe to him by whom Offences come*, must fall heavy upon this Body of Men, who while they advance Principles and set up Practices of Religion apparently serving only to their own worldly gain, do most enormously disparage the Excellent Religion of our Saviour in the Eye of the World, and make that appear mean and contemptible as a vile Trade, which is highly Honourable in it self, divine in its Original, and saving in its natural and proper Effects.

*Norbertines.*

We may next take notice of the *Norbertines* here at *Antwerp*. They are a sort of White-Friers; they wear a Habit in all respects like that of Laymen but in one constant Fashion, and 'tis all as white as it can be made, with their Hats, and Stockings, and Shooes such too. A Dress which looks very neat; these People indeed are the Beaus of Monks and are very pleasing to the Women. This Order was instituted by *Norbertus* Son of *Heribert* Count *Palatine* in the Diocess of *Laudun* in *Picardy*: At a place which in the Vulgar Language is call'd *Premonstre*, whence also the Order are call'd *Premonstratensian*. This was done in the year of our Lord 1124: The House they live in here was founded, they say, at the same time. They are spread into several Countries. This Abby is as well worth seeing as any in the Town: I know not what particular stock of Indulgences they have, but they are very rich here and every where; 'tis probable they will admit none into their Order but who are so. They have here at present a large and magnificent House which is dedicated to *St. Michael* the Arch-Angel. It stands very pleasantly on the South-side of the Town near the River. The Chappel is well stor'd with very valuable Paintings. In one large Division of the Wall is a Draught with a multitude of Figures in it, and they not very small neither; this they say represents all the Miracles of our Saviour. Their Dining-room has admirable Paintings in it; and their Garden is beautiful, and well furnish'd with Flowers in their season, and Bay-trees, and other Delights of a Garden. Besides this place they have

have a very delightful Country-seat at the distance of a little Walk from the City. We may easily observe, that these good People, like the rest of the Religious Orders, who are rich, live in great Ease and Plenty, and have the best Enjoyment of the World; which they renounce and retire from but as *La Fountain's* Religious Rat did, when she had eat her self a Cell in a good choice *Holland Cheese*.

Before we leave *Antwerp* we must not forget to visit the *Jesuits*, whom all Travellers are commonly directed to in the first place. Besides the common Arts of the pretended Religious Orders to encrease their Wealth and Plenty while they pretend to renounce it all, these Fathers, as they will be call'd, increase their Interest and Wealth by the Schools which they every where hold. They have here a multitude of Scholars in a Grammar-School. In one House are the Schools where they are taught; in another they board young Gentlemen, and such as come from other Parts to them: And besides these two they have a 3d House which they call *Domus Professionis*; in this the Order first settled at *Antwerp*, and here *Jesuits* beget and breed *Jesuits*, for if they are Fathers they must have Children. This Order are as black as the other are white; for their Habit is all Black without one scrap of White to be seen. Two of this Order came first to *Antwerp* in the Year 1652; but the Civil Wars coming on they left it again for a while and return'd when things were quiet. In the Year 1585 they obtain'd of the Senate a Decree which gave them possession

session of the large House last mention'd, which had been built at the publick charge of the City, at first, for the Entertainment of the Emperour *Charles the Vth*: Afterwards it was lent to the *English Company of Merchants* who resided in this City. Their Chappel here is indeed extreamly rich and fine. The Frontispiece is the noblest piece of Architecture that one shall easily meet with; on it there is this Inscription *Christo Deo, Virgini Deiparae, B. Ignatio Loyolae Societatis Auctori, Senatus, populusque Antwerpensis publico & privato aere ponere voluit.* It is adorn'd with Statues of the Saints of their Order, and to be sure in the most honourable place is that of the Virgin *Mary*, Within, the Floor is laid with fine black and white Marble; the Pillars that support the Galleries which run all the length of the two side Isles of the Chappel are white Marble, and go up to the Arch which is over the middle Isle, That Arch looks very great, is full of Carv'd work and Gilding, and is Wainscot painted with the Colour of the Marble Pillars. The Partition or Rail which runs cross the great Isle before the High Altar is also white Marble, the whole piece is carv'd so that one can look through in many places, and is carv'd into the Figures of Cupids, and Vines, and Flowers. They have here several Pictures of great value of *Rubens's* Work; and that not only at the Altars, which I think are not above 4 or 5 in all below, and I think two above in the Galleries; but the Ceiling also over the two Isles which is flat on both sides is full of very curious Paintings plac'd in so many Squares. Their Altars here are alway very fine, but on high Days

Days they make show of abundance of Riches at them in tall Silver Candlesticks, and Images, and other things of Silver or Silver gilt. And the very rich Copes of the Priests that officiate at them add to the Worldly Pomp and Splendour.

As one comes out of the Chappel, at the Door which leads into the House, there stands in a little Room, a large sort of a Box which fills almost half the Room. In this are set upon their Edges close by one another the Ornaments of their Altars, which stand before them from the top to the Ground. I could never hear whether they have a particular Name for these things, or not, but they are of common Use in the Church of *Rome*; their Altars are cover'd with Linen which covers all the top of the Table, and hangs down at the two ends to the Ground; sometimes at the end of that Linen they will have a deep rich Lace, but these are some rich Silks, and the like, stretch'd upon a Frame of a convenient Size, and set close before the Altar, so as to seem of a piece with it; and the Figures upon them are sometimes suited to the Holiday they celebrate; so they have several of these things for several Days. There were in this great Box or Press, I believe, about thirty of these things, and all different in some respects, from one another; some of them were Cloth of Silver, or Silver mixed with Gold; some were Velvet or Satin, or other Silks of Scarlet, Purple, and other Colours: Many of them had large Flowers of Silver, some were full of broad Flowers of Gold, some had a broad *Flanders* Lace, or a Point laid round at the Edge of them on three sides, that

is, along the top, and down at the ends; some had laid across them a deep Gold-Fringe which run from the one end to the other at the distance of about a Foot from the top; some were richly embroider'd with Gold and Silver in the place of Lace. Some were all over embroider'd with Silver and Gold, and some with Silk, and the Stalks of the Embroidery, I think of more than one, were set with a multitude of Pearls; one was of flower'd Silk with a great many small Flowers in it, and the Eye of every Flower was a small Ruby, there must be a great many scores of Rubies in the whole piece. One had a great deal of curious Needle-work of divers Colours in Silk, and in a large Oval in the middle of it was a small Picture of an handsome Lady, at full length, whom the Jesuit that show'd these things, call'd the Lady of *Princen-Land* her self, and I suppose he told some of their Religion, whom he spoke softly to, that she had presented this. To provide and maintain all this Pomp and Riches, this Church of theirs is endow'd (as we may say, for these things are in the nature, and have the effect of Revenues) with a multitude of Plenary and other Indulgences to be obtain'd throughout the whole Year. They have Indulgences to be obtain'd on the Festivals of several pretended Saints of their own Order, besides what they have on the days of other Saints. I shall give an Account of the Publications of some of these Gaudy Days, as they are celebrated by these good Fathers, in which we shall see some of the greatest Extravagancies that the Church of *Rome* is run into, in the Worship and Honour of the Saints.

Plenary

Plenary Indulgence.

*Upon the Feast-day of Franciscus Borgia, First Duke of Gandia, and afterwards Third General of the Society of Jesus in the Church of the Profession-house of the Society of Jesus.*

' On *Wednesday* next, being the 10th. of *October*, shall be celebrated in the Church of the *Profession-house* of the Society of Jesus, the *Feast-day* of the holy *Franciscus Borgia, First Duke of Gandia, &c.*

' *Clemens* the 10th. has granted to all Believers in Christ, who with upright Repentance, being confess'd, and having receiv'd the most holy Sacrament of the Altar, shall there pray for the Union of Christian Princes, the Extirpation of Heresies, and Advancement of our Mother the Holy Church; which Indulgence begins from the first *Vespers* on the Day before, and continues till the Sun-setting on the *Feast-day* of the Holy *Franciscus Borgia*, which follows.

' On *Tuesday*, it being the Eve of the *Feast-day*, there shall be perform'd a solemn *Laud*, with the Benediction of the most holy Sacrament of the Altar.

' On *Wednesday*, being the *Feast-day* of the Saint aforesaid, shall be sung at 10 a Clock a solemn *Mass*: Afternoon at 5 a Clock shall be a Sermon; after which shall be perform'd a solemn *Laud*, with the Benediction of the most holy Sacrament of the Altar.

' On



On the Evening of the Feast-day, after the Service, and during the *Octave* every Morning, for the furthering of the Devotion, and Comfort of each person, shall the holy Relicks be offer'd to be kiss'd.

*To the greater Glory of God, and of the Holy Franciscus Borgia. 1696.*

They have a Plenary Indulgence also for the Feast-day of *Xaverius*, whom they call Apostle of the *Indies* and of *Japan*, which is to be obtain'd in this same Church: The Publication of which, after the mention of several Devotions to be perform'd, promises a Plenary Indulgence to those who within such a time shall come to that Church, and pray there for the Union of Christian Princes, the Extirpation of Heresies, and Advancement of our Mother Holy Church; and then concludes, That all this is to be done,

*To the greater Glory of God, and of St. Franciscus Xaverius.*

An Indulgence of 40 Days is granted to this Church by the present Bishop of *Antwerp*, upon the Day of our Saviour's Ascension, and some following Days. The Publication of which, for the extravagant and impious Form of it, is very observable: It runs thus.

*The Expectation of the Holy Ghost;*

*Through the Intercession of the most holy Maid, and Mother of God, Mary, and of all the Saints, in the Church of the Profession-house*

*of*

of the Society of Jesus, with Prayer for the  
Preservation of this City, and Indulgence of  
40 Days.

This 40 days of Indulgence is to be obtain'd  
by those who shall be once present at the De-  
votions of this time ; and if they come to them  
more than once, as often as they come, so of-  
ten shall the 40 days of Indulgence be multi-  
plied to them.

Here we see the Mediation of the Virgin Ma-  
ry applied to for the Gifts and Graces of the  
Holy Spirit, and they profess to expect the ob-  
taining of these thereby ; and that at a time  
when the Christian Church has been wont to  
celebrate the Ascension of our blessed Saviour  
into Heaven, who promised upon his Ascen-  
sion to send the Holy Spirit upon his Apostles  
and Followers. So that as true Christian Re-  
ligion would much more properly and justly  
direct us at this time to pray for that promise  
of our Saviour to be fulfill'd upon us in such a  
measure as may be necessary to our Salvation,  
and to betake our selves to the Intercession of  
Jesus, who ever lives to make Intercession for us.  
This *Marian* Religion diverts its miserable de-  
luded Votaries from him, and teaches them to  
pray for these greatest Blessings, and to expect  
them through the Mediation of the Virgin  
*Mary*.

Besides this, their very fine Church the Je-  
suits have here, belonging to this Colledge, a-  
nother which they call the Chappel of the So-  
dality, where the Fraternities that are wheedled  
to joyn themselves, and belong to them, do  
perform their foolish Devotions upon their so-  
lemn

lemn Days. Of these we must give some Account.

They have joyn'd to them a Sodality or Brotherhood of the Virgin *Mary*, which is honour'd, as they say, with many Indulgences and Favours: Particularly the Popes have granted to this Fraternity all the Indulgences belonging to the Stations at *Rome*, the which all of the Sodality may enjoy for the Reading seven *Pater Nosters*, and seven *Ave Mary's* in the Church of the Society, or in the Chappel of the Sodality upon particular days of every Month, which are specified in the Book of the Ordinances of this Sodality, with the Indulgences that are thus to be obtain'd on those Days: Every Month of the Year has several of them; and one sees on many Days a Plenary Indulgence promised; on others a thousand Years of Indulgence, on others forty thousand years, &c. These are mighty Encouragements to be of this Sodality, and to come to these places to perform this Devotion, and to besure (which is the chief End of all) to drop here their Offerings, without which, it is a Maxim, no Indulgence may be obtain'd. The Prayer which they teach the People to make when they enter themselves into this Fraternity, after the usual manner runs thus:

*Holy Mary, Mother of God and Virgin, I N. N. chuse you for a Lady Patronefs and Mediatouress; And I stedfastly purpose never to forsake you, never to say or do any thing against you, nor yet to permit that any one subject to my Authority, shall ever do any thing contrary to your Honour. I beseech you*

*you therefore receive me to be your perpetual Servant; assist me in all my Works, and forsake me not in the Hour of my Death.*

The Company present, as receiving the Person entering, shall say, *Amen.*

Thus we see 'tis a very common and usual thing with the wretched People in the Church of Rome to dedicate and devote themselves solemnly to serve and honour their Fellow-creatures; that is, to give God's Incommunicable Glory to others than himself. And these are not Excesses of Devotion which the ignorant People do of themselves run into, but they are things which they are led and exhorted, and urg'd to do by their Guides, and which are encourag'd and recommended by Bishops and Popes, by the Indulgences which they favour these Fraternities with. Let us hear what the Archbishop of *Mechlin* thinks fit to say of these matters in his Circular Letter. 'The Sodalities or Fraternities (says he) which are erected to her Honour (meaning the Virgin *Mary*) I will, and recommend to be applauded, together with the Privileges and Immunities granted them by the Favour of Popes and Bishops, and that the People be invited, who have not yet done it, to give their Names to them; that new Sodalities be erected, and those that are fallen be restor'd. He that touches these, let him know, that he touches the Apple of our Eye. This I easily believe, for these are things which serve to confirm the People in their Errors, to continue  
I their

their Slavery, and to provide for a number of idle, useleſs Priests, perhaps beyond any other Intrigues whatever.

But I shall go on to represent a little of their Management of the Sodalities which belong to this House of Jesuits, as it may be seen in the Publications of the Plenary Indulgences following, being resolv'd to keep strictly through this whole Relation to the publick and authentick Accounts which they give of themselves, and their abominable Practices.

Plenary Indulgence,

*Upon the Feast-day of the Holy Virgin Rosalia, Patroness, against the Pestilence, Small Pox, and all acute Diseases; above in the Sodality of the Youth at the Profession-house of the Society.*

On Sunday next, being the second of September, shall be solemnly celebrated, above in the Sodality of the Youth, the Feast of the Holy Virgin Rosalia, Patroness against the Pestilence (from which she has sometime deliver'd the Kingdom of Sicily, and wonderfully helped our City of Antwerp) also against the Small Pox, and all seavourish and acute Diseases. With Plenary Indulgence there to be obtain'd by all Believers, who having confess'd, and receiv'd the Communion, shall pray, according to the Intention of his Holiness, above in the aforesaid Sodality of the Youth, under the Title of the Nativity of the Mother of God (where her Holy Relicks rest, and are honour'd.) Beginning from the first Vespers, and  
con-

continuing to the going down of the Sun on the Feast-day.

To this end, on *Saturday* about the Evening shall be read the Litany of the Mother of God, and of all Saints, together with the Prayer of the holy *Rosalie*. Also the Benediction, with the most holy Sacrament of the Altar, shall be given, and the afore said holy Relicks shall be offer'd to the devout Kisses of the People.

On *Sunday*, being the Feast-day, shall be sung there at half an hour after Eight precisely, a solemn Mass in Musick; after which shall follow the Sermon to the Honour of the Holy Virgin *Rosalie*, and certain Masses will be read.

Afternoon at three a Clock, and after the Sermon in the Church, shall be the Procession with her Image, going out from the afore said Sodality to the Church; (with Indulgence of forty Days granted by his Reverence our Bishop, for those who shall go along with it) from whence again after the *Lauds* and *Motet* of the Holy *Rosalie*, and the Benediction of the most Holy Sacrament of the Altar, the same Procession shall pass along such and such Streets mention'd, returning again to the Sodality of the Youth, and there, after a short Musick, shall be given the Benediction, with the Venerable Sacrament of the Altar; and to the Comfort and Assistance of each person, the Relicks of the Holy *Rosalie* shall be offer'd to be kiss'd.

Further, in the same Sodality of the Youth,

Plenary Indulgence,

*Upon the solemn Feast-day of the Nativity of the most Holy Maid and Mother of God, Mary.*

‘ On the *Saturday* following, being the  
‘ Eighth of *September*, shall in like manner be  
‘ celebrated above in the aforesaid Sodality  
‘ of the Youth, under the Title of *Our good Lady’s Nativity*, this her Feast-day, with Plenary Indulgence for all the Believers in Christ, who shall visit that Sodality, and there pray to the Intention of his Holiness.

‘ In the Morning at half an Hour after  
‘ Eight shall be sung a solemn Mass in Music; during which the *Sodales*, or Members of the Brotherhood, shall, according to Custom, communicate; and by saying the Prayer of the Sodality (before-mention’d) shall renew the Dedication of themselves to the Service of the Mother of God.

‘ Afternoon at about half an Hour after Five, shall be preach’d a short Sermon there; after which, the holy Sacrament shall be carried in Procession to the Church, where, after the Collation, shall be sung a solemn *Laud*, and the Feast-day shall be concluded with the Benediction of the most holy Sacrament,

*To the greater Glory of God, of the most holy Virgin Mary, and of the holy Rosalia. Anno, 1696.*

This



This Order is every where with the most extravagant in the Worship and Honour of the Virgin *Mary*; and have helped to advance that Devotion to the excesses 'tis grown to. And they very punctually observe all her Festivals, which are as many as those of our Saviour if not more; and they have gotten rich Indulgences to allure People to the Devotions of those times in their Church, the better to maintain those needless and impious Devotions, and to enable them to perform them with a great deal of worldly Pomp and Splendour, which upon all occasions they mightily affect. I shall here insert their Publication of the Festival of her Presentation in the Temple; which, tho' a Fable of *Romish* Invention, as well as her Assumption, is celebrated in the Church of *Rome* every where, on the 21<sup>st</sup> of *November*, and by these People with a great deal of Ceremony and Superstition.

The Publication of this as done in the Year 1695 take as follows.

A Solemn *Offave*

*Of the Presentation of the most holy Maid and Mother of God Mary; with Plenary Indulgence granted by Innocent the 12<sup>th</sup> upon the Feast-Day: And*

A Solemn Procession

*Of the most holy Sacrament, and the Image of the Miraculous Wood of Scherpen-Heuvel on the Day, being Sunday, in the Church of the Profession-house of the Society of Jesus.*

As a common Refuge in all Spiritual and Temporal Necessities.

To which all persons are invited, particularly all young Persons, to whom this Feast is appropriate; and also all Religious Parents, that they may bring, and devote their Children to God from their Youth, following therein the Example of the holy Joachim and Anna.

Sunday being the 20th of November, and the Day before the Presentation of our good Lady, this Solemnity shall begin with a solemn Procession; which shall go out in the Morning after Nine a Clock from the Sodality thro' the New Street, &c. In which Procession the Venerable and Holy Sacrament of the Altar shall be attended with Lights by the Youth; and the Image of the most Holy Maid and Mother of God Mary, of the miraculous Wood of Scherpen-Heuvel, shall be carried by them, and also be brought back again with all Solemnity; with an Indulgence of Fifty Days for all those who shall be present in that Procession. After the return shall be sung the solemn High Mass: Afternoon shall the ordinary Sunday Service be perform'd, with a Laud after the Collation.

On Monday the 21st of November, being the solemn Feast-day of the Presentation of our good Lady, and of the Plenary Indulgence, beginning from the first Vespers on the Day before, there shall after Ten a Clock be sung the solemn High Mass. After which (as also during the Octave after all the Masses with Musick, in the which upon several days several Sodalities shall be present) the Benediction

' diction shall be given with the most Holy Sacrament. After-noon at 5 a Clock shall be preach'd a Sermon; which shall be follow'd with the solemn Laud, and a Procession about the Church, and the Benediction of the the most Holy Sacrament of the Altar; which also shall be perform'd on the other Days of the *Octave*. This day shall be celebrated by the Youth of the Sodality under the Title of the *Assumption*.

' On *Tuesday* at Ten a Clock precisely, shall be read a Mass with Musick. After-noon at Five a Clock shall be the Sermon, which shall be follow'd with the Laud and the Benediction of the most holy Sacrament. This day shall be solemniz'd by the married men, under the Title of the *Annunciation*.

' On *Wednesday* at Eleven a Clock precisely, shall a read Mass with Musick be perform'd; and this day shall be celebrated by the Gentlemen of the Latin Sodality.

' On *Thursday* also shall the aforesaid Mass in Musick be perform'd; and After-noon at Five a Clock shall be preach'd the Sermon in French; which shall be follow'd with the Laud, and the Benediction of the most holy Sacrament. This day shall be celebrated by the National Sodality, under the Title of the *Immaculate Conception*.

' On *Friday* precisely at Eleven a Clock shall be perform'd a read Mass with Musick; After-noon at Five a Clock shall be the Sermon; after which shall follow the Laud with the Benediction of the most H. Sacrament. This day shall be celebrated by the Sodality of the Youth, under the Title of *Purification*.

‘ On *Saturday* at Eleven a Clock precisely,  
 ‘ shall be perform’d a read Mass with Musick.  
 ‘ Afternoon at Three a Clock shall be a Ser-  
 ‘ mon; which shall be follow’d with the Laud,  
 ‘ and the Benediction of the most holy Sacra-  
 ‘ ment. This day shall be celebrated by the  
 ‘ Students of the Latin School of the Colledge  
 ‘ of the Society of Jesus: In the Evening at 6  
 ‘ a Clock the Benediction shall be given after a  
 ‘ short Laud.

‘ On *Sunday* After-noon at Two a Clock  
 ‘ there shall be a Sermon, which shall be fol-  
 ‘ low’d by a Laud. At Five a Clock shall be  
 ‘ perform’d the Collation; after which shall be  
 ‘ perform’d yet another Laud, concluding with  
 ‘ the Benediction as before.

‘ On *Monday* being the *Octave*, the fore-  
 ‘ mention’d Mass with Musick shall be per-  
 ‘ form’d at Eleven a Clock with the Benedicti-  
 ‘ on of the most Venerable and Holy Sacra-  
 ‘ ment. Afternoon at five a Clock shall be  
 ‘ preach’d the last Sermon, which shall be fol-  
 ‘ low’d with a solemn Laud; during which the  
 ‘ Image of our good Lady shall be carried in  
 ‘ Procession about the Church, and be settled  
 ‘ again in its place by the Fathers of the So-  
 ‘ ciety of Jesus, and by the Youth of the So-  
 ‘ ciality, under the Title of *Our good Ladies*  
 ‘ *Nativity*, who shall celebrate the last day,  
 ‘ and the Solemnity shall be concluded with  
 ‘ the Benediction of the most holy Sacrament  
 ‘ of the Altar.

‘ Moreover the Catechis’d Youth who are  
 ‘ instructed in the aforesaid Church, and the  
 ‘ several Chappels upon certain Days of the  
 ‘ *Octave* shall come and perform their Devoti-  
 ons

'ons at Two a Clock Afternoon, and there  
'hear a Spiritual Exhortation; to wit,

'On *Tuesday*, the *Tuesdays*  
'Catechism of the Society  
'of *Jesus*.

'The *Sundays* Catechisms,  
'once on *Wednesdays*, and  
'once on *Thursdays*.

'On *Friday* the *Thursdays*  
'Catechism of the same  
'Church of the Society of  
'*Jesus*.

With a short Mu-  
sic, and the  
Benediction of  
the most Holy  
Sacrament of  
the Altar.

'His Reverence grants forty days of Indul-  
'gence, not only to all those who are present  
'in the solemn Procession, but also in the par-  
'ticular Services of the *Octave*.

*To the greater Glory of God and the most  
Holy Virgin and Mother of God Mary.*

The Jesuits have in this House a very good  
Library considering that it belongs but to a  
private Colledge. It consists of three Rooms,  
not very small, and which are well fill'd with  
chosen Books, and they are in a good order  
and condition. In this House is the *Acta*  
*Sanctorum* a framing; which is already very  
famous and in likelihood will become more  
so. If they really mean well in it, let us wish  
them good speed, and here take leave of them  
and of *Antwerp* too.

*Passage*

Passage from Antwerp to Brussels.

TWO Boats in a Day at several times go from *Antwerp* to *Brussels* with Passengers. They go off at the time of Flowing-Water, because they must, for a good way up this River, and into the *Rupell*, be assisted by the Tide in going and returning; therefore they regulate the times of both according to the Tide. This serv'd, and we went on board the Boat at Four a Clock in the Afternoon, knowing that we could come to the Canal of *Brussels* with Light enough to see that end where we should enter upon it, and so to see what it is, for 'tis all alike. At going on Board this Boat we paid for each person eighteen Stivers and receiv'd a small Leaden Ticket mark'd with *A* for *Antwerp*, and a Figure signifying the day of the Month. We had the Wind very fair but there was but little of it. Our Course up the *Schelde* continued almost half the way to *Dendermond*. We observ'd the Country on our right side as we went up the River, which is *Flanders*, to lie all flat, and it afforded us no Prospect, but of some rows of Trees at a distance. In some places our sight on that side was confin'd by a high Dyke or Bank, rais'd to defend the Country within from the Inundations of the River. But on the other side, which is the Province of *Brabant*, we had a very pleasant Prospect: For the Ground rises gradually and pretty high in some places, and so shews it self to a great distance. And it shows a rich enclos'd Country divided into

into Pastures, Corn-fields, Gardens and Orchards. When we left the *Schelde* we turn'd on our left-side into another River call'd the *Rupell*, over against a place in *Flanders* which from its being opposite to the Mouth of this River is call'd *Rupelmonde*. The *Rupell* is a conjunction of three little Rivers of *Brabant*, the *Neethe*, the *Dyle*, and the *Demer*. The *Dyle* coming down from *Louvain* joins the *Demer* between *Louvain* and *Meeblin*: They run together under the Name of the *Dyle* to a little Village call'd *Rumpst* below *Meeblin*, where they joyn the *Neethe*, and from thence the whole Stream to the *Schelde* has the Name of the *Rupell*. In this we sail'd upwards, almost as far as it bears that Name, to a Village call'd *Willibroeck* where the Canal of *Brussels* enters this River, and where we were to leave this our Sailing-Vessel and to go into the *Trech-Schuyt* or Drawn-boat which passes upon that Canal. About Sun-set we arriv'd at this place, went on Board the *Trech-Schuyt*, and in less than a quarter of an Hour went on. This is a very large and long Boat divided into several Rooms. I believe we could not be less than an hundred Passengers in the several parts of it. We thought it necessary to be under cover in the Night, and did not care to be of the Company in the common part of the Boat, and therefore we went into the Roof, which is a clean convenient Room at the Stern end of the Boat, where we sat among the cleanest of the Passengers. But for this we paid at several times in the several Boats, reckoning among them, I think, what we paid in the Sailing-Ship to *Willibroeck*, for each person seven

Stivers

Stivers and a half. We chang'd our Boat on the Canal four times, for there are on it five Sluces. One is at the entrance of it into the *Rupell*, and the rest were in our way. The Canal is plant- ed with rows of Trees on the sides of it: It runs always strait for a good way together. We had sometimes a very considerable Ascent to mount at the Sluces we came to, when we walk'd from one *Schuyt* to another. The several parts of it run level, but the Ascents are at the Sluces: And there is so much Ascent in the whole, that 'tis reckon'd the Surface of the Water of the Canall at *Brussels* is forty Feet higher in a direct perpendicular than it is at *Willibroeck*. The Sluces are not open'd for these *Treck-Schuytes* because they carry only Passengers, who can convey themselves from one *Schuyt* to another: But they are open'd for Ships loaden with Goods, of which a great many come up through this Canal to *Brussels*: We pass'd by, and met several in our Passage. The chief Author, or at least the Promoter, of this Magnificent and most useful Work is said to have been *Johannes Locquenginius, Locquenginii, Berchemii & Coquelbergia Dominus*: The Judge for that time of the Civil Causes at *Brussels*. The Design was form'd by his Ancestors in the time of *Margaret of Austria* the Aunt of *Charles the Fifth*, whom that Emperour made Governess of these Countries. But it was not set about till towards the time of *Philip the Second King of Spain*, and was finish'd in the Year 1560. The Charge of it is reckon'd to amount to about Five hundred thousand Crowns. We were five Hours on this Canal, and the length of



of it is reckon'd to be so many Leagues. We went the length of three Mile *English* in an Hour, which is the common pace of the *Treckschuyts*, and were drawn with two Horses. When we came to *Brussels* we deliver'd our Tickets, and were dismiss'd without farther payment. We lay down in a House without the City till Morning because the Gates were shut, and none could be admitted to go in.

## BRUSSELS.

THIS City by the Latins call'd *Bruxella*, by the French *Bruxelles*, and by the People of the Country *Brussel*, is also very Ancient, and the beginnings of it are obscure and unknown. It pretends to have been a City from about the Year of our Lord 974; and to have had its utmost encrease, and present extent from the Year 1369. It is situate, part of it, on the side of a little Hill which it runs up to the top of, and part in a Valley. The encrease of it from what it was at first is very evident by the Remainders of the old and first Wall, which with some of its Ports is still standing, and appears in several places of the City. The outermost Wall was begun to be built in the Year 1357, and was finish'd in the Year 1369. The Compass of this Wall is said to be less than of that of *Louvain* by 200 Paces; but this City within is more built than that, and therefore is reckon'd to contain more People. It seems indeed to be very full of People. The newest Wall has seven Ports, and on that side which is at the top of the Hill

is

is a high round Brick Building which is a Watch-Tower, from whence they can look over all the City and far about in the Country. The Bombarding of the *French* in the Year 1693 fell most upon the Inner City, though indeed it destroy'd the greatest part of that. We according to our Design lodg'd not far from the Court near a large and good old Building which belongs to our King, and is call'd the Palace of *Nassau*: This is included in the Inner City, but escap'd the Bombarding. This City is situate in a rich and plentiful Country, and stands very Airy and Healthy. There is on one side of it a large Tract of Meadows, but 'tis chiefly encompass'd with Hills that rise gently up and have upon them wide open Fields of Plough'd Ground, the Soil being very fit for Corn. The Country here is so very plentiful that in time of Peace it affords Provision for the greatest Concourſe of People. In the time of the Emperour *Charles the Fifth*, 'tis said there came together at once to this City 7 Crown'd Heads, besides several other lesser Sovereign Princes, and all of them were attended with a great Retinue. They were reckon'd to bring together 18000 Horses, yet there was no want of Provision for this great Company. Between the two Walls of the City are the Court or Palace with the Park belonging to it; the Palaces also of several of the Nobility of these Countries, besides Gardens of the Citizens, and some Meadows which make the City the more Healthy and Pleasant.

The River *Senne*, which rises in the Province of *Hainault*, on that side next to *Brabant*, runs through the lower part of this City.

It divides it self into two Channels a little before it enters the City, and then comes in almost at an equal distance on each side the Port of *Anderlecht*. It makes several Islands in the City, uniting and dividing its Streams several times. It runs on in *Brabant* to *Vilvoorde*, a little Town upon the Canal, and from thence falls into the *Dyle* below *Mechlin*. This little River affords the Water which furnishes the great Canal. This City is plentifully furnish'd beside with Springs of Water, which feed some publick Fountains, and serve also the private Houses, and it is as good Water as is to be met with perhaps in any of the Countries of *Europe*.

*Brussels* has long been, and still is the Seat of the Chancery of *Brabant*. The Office of Chancellor is a great Dignity, and of great Importance; for he is reckon'd, in effect, the Governour of *Brabant*, and a sort of Deputy to the Duke himself. Other Courts also to which all this Province come upon several Occasions, are held here. There is in this City likewise an Ecclesiastical Court for the Diocese of *Cambray*, to which all Causes Ecclesiastical come, which do happen within that part of the Diocese that runs into *Brabant*. Besides these things which occasion many People to come hither, in these latter times, *Brussels* has been the Seat and usual Residence of the Governour of the *Belgick Provinces*, who has here kept his Court, which has occasion'd a Concourse of the Principal Nobility and Gentry of these Countries, and the building so many Houses for them, as there are here. It has Fifty two Colledges, as they are call'd, of Tradesmen, which we  
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in *London* call Companies, and these are distributed into Nine Parts, which are called here the *Nations*. At *Brussels* the Art of making Tapestry now flourishes, and some of the best in the World is made here; some of the choice of which is seen in the Elector of *Bavaria's* Apartments in the Palace: It is thought worthy to be the Furniture also of some of the finest Rooms in the Palaces of other Princes of *Europe*.

The present Governour of the *Spanish* Dominions in the *Belgick* Provinces, under *Charles* the Second King of *Spain*, is *Maximilian Emmanuel*, Duke of both the *Bavaria's*, and of the Palatinate, Archbaptist of the Sacred Empire, Elector Count Palatine of the Rhine, Landgrave of *Leuchtenberg*, &c. A Prince of great Renown tho' but in the prime of his Years, glorious for Martial Conduct and Valour, of which he has given many eminent Proofs. He is a person of unwearied Activity and Vigour, of a great Spirit, has large Dominions, and perhaps much larger Hopes. He was absent when we were here, at his laborious Pleasures of Hunting, in which he takes great Delight, so we could not see him.

The Palace stands in some of the highest part of the City. It is built round a very large Court: Behind it is a Descent of a great many Steps to the Gardens which lie in a little Valley between that and the Park. There is an open Gallery of a good length on this side, along which stands several Stone-Statues which represent some of the Ancient Dukes of *Brabant*. From the Garden-Wall the Ground rises very steep, and shows the Park above it  
to

to the lowest Rooms of the Palace. The Park is planted with Lime-Trees in Rows, and stock'd with Deer; there are in it some wild Grots of Rock-work, and all together affords a very pleasant short prospect to the Rooms on this side of the Palace. We went out of the Park into a Garden where the Water-Works are shown; those we saw are in a long Stone-Building which stands in the Form of a Piazza the inside of which, with the Pillars and Arches on the Front of it, are cover'd with Mother of Pearl, Sea-shells, pieces of cragg'd Stones, Sea-plants, and the like. The Water in one Division within sets on work several sorts of Handicrafts men, as a Smith, a Carpenter, a Brace of Sawyers, and others. In another there is a pretty Cascade of Water: in one there is an attempt of a perpetual Motion which cannot be describ'd so as to give a just Idea of it to one that has not seen it. In short, there are two men set at the two ends of a Ballance: he at the left end, as they are before us, is heavier than he who is at the right end: Therefore he descends and lifts the other up. The other when lifted up holds a little Bucket to a small Spout of Water which falls into it, and when that is full this man becomes heavier by vertue of his Water than the other, and thereupon weighs the other up, but in descending he spills his Water and the other immediately brings him up again. While the Water is filling his Bucker, a small Wooden Ball slowly descends three rows of Wires, falling from one to the other, and at last drops into the Lap of the lower man; by that time it is there the man with the Bucket descends

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with

with the weight of his Water, and then this man rising carries up the Ball, and throws it upon the uppermost row of Wires; there are two Balls, and the matter is so order'd that one or other of them is always in motion. In another Division a Dunc drinks but without lifting her Head. I saw her empty several times a Shell of Mother of Pearl which the Servant held to her full of Water. There is one Machine casts out the Water in the common Figure of a Starr. Other Water-works there are which we could not see by reason of the Absence of the person that must show them.

The Stables belonging to the Palace are very Magnificent, and capable of holding above an hundred Horses. Over them is a large Chamber which they call the Armoury. Here are kept the Weapons and Armour used in former times, but all that is here belong'd to Princess. Some to the Dukes of *Burgundy* who were the Sovereigns of these Provinces before they fell to the House of *Austria*: There is the Armour of several Emperours; some very fine Armour of the Emperour *Charles the Vth*; the Armour of some of the Princes who govern'd these Countries under the House of *Austria*. In some Presses here are kept the Harness and Furniture belonging to the Electours best Coach. The Seats are of Scarlet Velvet very thick overlaid with an Embroidery of Gold, the Harness is cover'd with the same, I think, and also much embroider'd with Gold, the Buckles, &c. are gilded, and there are many Tassels of Gold and Silver-thred mingl'd, with a very deep Fringe.

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This City will be much the finer for having been Bombarded; for whereas before the Houses were old and built for the most part with Timber, they will be now new, and built with Stone or Brick; and a great many of them are built after the new fashion with Cantilivers at the top of the Front. The Fronts of the Houses on the Great Market are built very fine, and of Stone, some White, some Blew. The Stonework is carv'd into tall Pillars which reach from the bottom to the top of the House, and the top is form'd into a handsome Arch; there are other Ornaments also in the Work, and of some Houses a great deal of the Work is at proper places gilded. But it seems to lessen somewhat the Beauty of all this Finery, that every House has its own form of Architecture, and differs from its Neighbours: The Houses being commonly very high even to the height of four or five good Stories, and yet but very narrow, the Architecture looks not well proportion'd and too high for the Breadth. Upon the top of the Front of one of these Houses is set a large Effigies of the present Governour the Elector of *Bavaria* on Horseback: It seems to be very good Work, and looks bold and brave; there is on the Pedestal an *Elogium* of this brave Prince but so set that it cannot easily be all read, it being very high. The City, or Senate-house is repair'd, the Frontis-piece which is very fine and good Architecture suffer'd very little from the Bombs: And I think the Tower which stands up from the middle of the House with a large Image in Brass at the top of it representing *St. Michael* standing upon the Dragon, escap'd them too: This Image is said



to be fifteen Feet in height. Right against the Senate-house, with Front to Front, stands on the other side of the great Market the Shell of a very large House, which seems by the Front yet remaining to have deserv'd the Name of a Palace, as they have been wont to call it: This House was built by a Baker of this City, I could not learn the Name of the Vain-glorious Fool. It was call'd to us now, *the King's House*, as belonging to the King of Spain.

*Worship of  
Angels.*

The Angel *Michael* is the reputed Guardian or Patron of this City. What kind Offices the Angels do for Mankind are done by God's Command and at his Direction and Appointment: But I know not any ground we have to take the liberty of chusing whom we please of them for our Protectours: Nor can I find that it has ever been reveal'd to this People, that God has committed the care of their City to this particular Angel. I know not what particular Devotions they pay to this good Spirit for his Protection, neither: But I know that the Scripture expressly forbids and condemns the Worship of Angels. An evident Text to this purpose we have in *Coloss. 3. 18*. It is worth taking notice upon this Occasion what Sence the Jesuit *Menochius* puts upon this Text of H. Scripture, because he is forced by the Evidence of it to condemn his own Church. The Apostle, says he, does here condemn the Errour of *Simon Magus*. That Heretick asserted that God was Inaccessible, that we have need of the holy Angels to go between him and us: We ought therefore to apply our selves to the Angels, to entreat them to intercede for us. The Sence of the place therefore says he is this:  
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Whoever would seduce you by a feign'd Humility, as if it were an Arrogance to pray to God immediately or to apply our selves to Jesus Christ, and so would induce a false worship of Angels let him not be regarded. Tho' he reckon'd he had left the worship which the Church of *Rome* pays them safe, by putting in the word *False*, yet he has evidently enough condemn'd both their worship of Angels and of Saints, so far as they are built upon this ground, that God, or our Saviour in his Glory, is so much above us, that it becomes us not to address immediately to him, but we should rather engage some Inferiour Intercessours to recommend us to God: This Plea in *Simon Magus* he condemns, and in so doing he condemns it in the Church of *Rome* too, which puts into the Peoples Mouths this very excuse for their worship of Saints and Angels. And if the worship of Angels out of a pretended Humility is here forbid, doubtless all worship of them is forbidden; for no other reason, that will go any further than this, can be assign'd for it. If Gratitude for good Offices receiv'd would justify this, *St. John* had not been forbid to do it, by the Angel himself, who was the Messenger of the Revelations he had receiv'd. The good man, like a sincere and inspir'd Writer confesses, that the weakness of Humane Nature had betray'd him into an Error; and that he had been so far transported by a Sence of the Favours which this Angel had oblig'd him with, that (as he says, *R. v. 22. 8.*) *He fell down to worship before the Feet of the Angel who had shew'd him those things.* But the Angel (as he says again in the 9th v.) forbad

bad him the doing thus, saying, *See thou do it not, for I am thy Fellow-Servant, and a Fellow-Servant of thy Brethren the Prophets, and of them that keep the Sayings of this Book. Worship thou God.* The Angel knew of no Worship due or lawful to be paid to Creatures: The good Spirit therefore refus'd such an extravagant Acknowledgment of what he had, by God's Order and Command, done for the Apostle. He directs St. *John* aright, and bids him worship God, and give him Thanks for the Benefits receiv'd. A good Angel would not take this Honour to himself, which he knew did not belong to him. This Admonition, *Worship God*, as it is connected here, signifies plainly as much as to say, worship God alone, according to the Import of the first Commandment in the Decalogue. His Reason of forbidding the Apostle to worship him, which was, that he was his Fellow-Servant, reaches evidently to the forbidding all Worship to be given either to Saints or Angels.

Having said thus much concerning the Worship of Angels, I shall proceed to represent the Honour and Worship of them which the Church of *Rome* teaches and recommends to her People. I have met with Opportunity and Means to learn this from themselves, and among them: that we may yet further understand how the Practices of that Church do agree, or rather disagree with that most sure and perfect Rule and Guide to Happiness, the Holy Scriptures. There is a Fraternity erected and recommended among them in these Countries, under the Title of an Association in order to die well, under the Protection of the

the Guardian-Angels. This I shall give some account of, as what will afford us a Summary of their Doctrine and Practices in this matter.

To recommend this Society the People are taught as follows. They say, the Angels preside over all things here below; they have set one over the Element of Fire, tho' later Philosophers have destroy'd his Kitchen; one over the Element of Water, whom they will have to be the Author of the Flux and Reflux of the Sea. They say every Nation has an Angel its particular Guardian; and that 'tis probable every City and Town has one of these Spirits for its Protector. And they confidently affirm, that every particular person has his Guardian-Angel, who is appointed to attend him.

*Fraternity  
of the  
Guardian-  
Angels.*

This Guardian-Angel, to whom they assign a great deal of other Drudgery and Attendance, they say is our Advocate at the point of Death against the Accusations of the Devil; and that he pleads for us then, and reckons up on our behalf all the Alms, Fastings, Confessions, Communion, Austerities, Penances that we have ever done. And they tell pretty Stories relating to this matter; as, That St. John the Alms-giver, once throwing a Loaf at the Head of a rude and troublesome Beggar, more out of Anger and Impatience, than out of Charity, the Angel pleaded for him, and obtain'd, that the Loaf made an Amends for the Impatience, and was put to the Account of his Charity for all that. And in the precious Annals of the Order of St. Francis 'tis said, That the Guardian-Angel of a certain Gentleman who was dead without Confession, tho' he had not confess'd himself in 20 years together, produced in fa-

your two Bundles of Straw which he had once afforded to two of the *Franciscan* Order to serve them to sleep upon; and putting these into the Ballance with the desire which he had to confess his abominable Crimes, he gain'd his Cause. One might think this Duty of confessing is not worth much, if a few Straws could make an Amends for the neglect of it for so many years together. But when this is made so indispensable Duty as it is in the Church of *Rome*, and yet an Act of Charity, as they call it, to the lazy, useless Religious, could countervail the Neglect of it, we may see how the Instructions of the Church of *Rome* are contriv'd to promote a good Life. This indeed is an admirable Method to bring the Wealth of the World into these pretended Religious Houses, but no good Method to bring Men to Heaven. These Guardian-Angels, they pretend, when any persons are dead, do take a great deal of Care to solicit the Prayers of their Friends, and of other good People for them; and especially do they endeavour particularly to procure Masses for the dead, or certain Communion; for there is nothing, they say, does so soon quench the great Flames of this Fire, as the Blood of the Lamb which we sacrifice on the Altar. They say the B. *John de la Croix* convers'd so familiarly with his good Angel, that one day he brought him to his Chamber a consecrated Hostie, to the end he should receive it, to the Benefit of the poor Souls in Purgatory. *I come,* said he to him, *with an Hostie which I have taken from the Mouth of a Reprobate, who has given up his wretched Soul before he could swallow it: Do you,* said the Angel, *receive it from my Hands,*

*Hands, and offer this Victim to his Father for Satisfaction for the dead who are still indebted to the Divine Justice. This St. John did receive, as directed, from the Hand of his dear Protector.*

It is said, There are no good things in the Order of Nature, which the Angels do not afford their Clients; and there are no good things in the Order of Grace, which they do not ask, and infallibly obtain, if we second their Labours. Yea, we shall certainly possess the great Goods of the heavenly Glory by the Intervention of these faithful Friends, if we commit our selves to their Conduct. The Condition of obtaining these things from their Guardian-Angel, the People are taught, is, if they will serve him faithfully. The Honour which we are capable to render the Angels, is said to be inseparable from the Care that we ought to have for our Salvation. And as much as we desire to be sav'd, with the same Degree of Ardour we ought to seek and secure the Favour of these blessed Spirits.

Let us see now what Course the People are directed to take, in order to gain the Favour of these good Spirits, and their Assistance in all times of need. An extravagant honouring of them is urg'd for this purpose; and they teach, That they must be honour'd by our avoiding of all Wickedness, and by our Sufferance of afflictive Evils, and by our Prayers to them. The Apostle saies, *Whether ye eat or drink, or whatever ye do, do all to the Glory of God*: But the *Romanists* teach, that these things foremention'd may and must be done to the Honour of the Angels, and for their Honour, in order to obtain their Assistance especially at the

the Hour of Death. It is worth while to observe what is propos'd as a Pattern to the World for the honouring of the Angels by Sufferance and Prayers.

A certain nameless person, they tell us, who was devoted to the Angels, accustom'd himself to these following Sufferances in Honour of them. The first Mortification he underwent, was, That he very readily arose in the Morning from his Bed. And they say *John Cartera* a Religious of the Company of Jesus, was for two Years together depriv'd of the sight of his good Angel, who had been wont to awake him every day at the due hour, for his having once loiter'd a little, and not risen presently. Another Mortification which he bound himself to, was, That being up, he immediately fell on his Knees before his Oratory, where he had an Image of the Angel-Guardian. He in the first place, then, thanked God for his Mercies which he had bestow'd upon him; and, after he had paid his Respects to Jesus, and to his Mother, he gave thanks to his good Angel for the Benefits which he had conferr'd upon him during the Night. He conjur'd him to hinder him from falling into any mortal Sin: He offer'd to him all his Actions, to the end that he should unite them to those of Jesus Christ: He pray'd him (that is, the Angel) to apply the Satisfaction of all his good Works, as of the Mass, or the Chaplet to some Soul or other detain'd in the Fire of Purgatory. It is certainly a very odd sort of Notion to put Prayer and Acts of Devotion among the Works of Mortification and Sufferings; he is but in a very ill state of Mind, and sadly indispos'd to pray he must

must be, to whom it is grievous to do this: And I doubt those Prayers he makes in that case, will find but little Favour or Acceptance. But this is the constant way of the Church of *Rome* to put their Tasks of Devotion among their Penances and Mortifications. We may observe here also, that the People are taught to depend upon the Angel for their Interest in the Merits of Jesus Christ, and the Acceptance even of their good Works, and also to be kept from mortal Sin. Thus are the greatest Blessings in this way of Worship desir'd, and expected to be obtain'd, not only by, but also from these Blessed Spirits, which is not a Reliance certainly upon their Intercession alone, but even upon themselves for the good things we desire, which is an Honour due to God alone.

To proceed; 'Tis said, That on every *Tuesday*, which is the day particularly consecrated to these glorious Spirits, from the Morning he girt himself with a Girdle which was made very uneasy to him with sharp Points of Iron turn'd towards his Body, and in the Evening he ended his day with a bloody Discipline. But be it known, that altho' the Superstitions and extravagant Rites of Religion, which the Devil has at any time taught the World, have always had a Tincture of Cruelty, and unreasonable Severity, and have betray'd therein the Malice of that wicked Spirit; yet this is not the Character of true Religion, which is gentle, and kind, and useful in all its Injunctions. And accordingly the kind Angels who are endow'd abundantly with that disposition, cannot be supposed to be delighted, or to take it as done at all



all to their Honour, that Men should hurt or torment themselves.

Further, 'tis said and propos'd as a Pattern to others for their Imitation, That this Person fasted in Honour of the Angels at least twice in a Year ( we must understand this does not mean that he fasted but twice in a Year; but it is intended to signifie, that he kept at least two Fasts in a year in Honour of the Angels, and which he design'd to honour them by ) To wit, on the last day of *February*, and on the last day of *September*; because the holy Church in many places celebrates the Festival of the Guardian-Angels on the first day of *March*, and on the first of *October*. And this he did, we must know, to dispose himself by these Abstinences, to receive those Showers of Graces which they pour down particularly on this day. This sure is to make the Angels Dispensers of these good Things, and to teach the People to expect and desire them from them. About the time of these two Feasts he went to visit the Prisons and Hospitals, to comfort and assist the Sick and Imprison'd there with his Alms. And this also is done in Honour, and to the Glory of the Angels. And thus they usually put the Exercises of Charity, and the giving of Alms, which are some of the greatest Pleasures that can possibly be, to a good and well-dispos'd Mind, among the Works of Mortification and Sufferance. 'Tis a fine Story they tell of St. *Gregory*, who came to be Pope, to encourage this giving of Alms in Honour of the Angels. He, say they, having given a Dinner to 12 poor People, he saw one of them who became very beautiful, and glorious as an Angel, and said to him, *Gregory,*

gory, you thought with your self that you gave your Alms to a poor Man, but you have given them to an Angel; and God has sent me to be constantly from henceforth near you, and to guard you to the last Period of your Life. For a Recompence further of your Liberality, you shall be Head and Universal Pastour of the Church, and all that which you ask of God, you shall obtain by my means.

Thus is there a Pattern framed to teach People by, in what things they must honour their Guardian-Angel by Sufferance. They go yet further, and in the same method teach and direct how they are to be honour'd by their Prayers to them. It is said therefore of this unknown Person, as follows:

As soon as he was risen, and while he was upon his Knees, having done what has been said before, he implor'd the Succour of his Angel in these following words, which all Believers (say they) ought to know, and to recite every Morning.

*Angele Dei, qui Custos es mei,  
Me tibi commissum pietate superna,  
Hodie, illumina, custodi, rege, gubernas.*

Here they call the Angel their Keeper, tho' indeed 'tis acknowledg'd he is so by the Divine Commillion: But they also pray to him directly to illuminate, keep, govern and guide them.

Again, before he began any Business, he made the same Prayer to his Guardian Angel. Moreover, as often as he heard the Clock strike, he recommended his Soul to him against the point of Death, saying,

*Angele Dei, qui Custos es mei,  
Adjuva me nunc, & in hora mortis.*

O Angel! Who art commission'd to keep me, assist me now, and in the hour of my Death. At the end of his Mental (by which they mean *ex tempore*) Prayer which he made in the Morning, He besought the good Angel to beg for him of God, a firmness in his Resolutions; and to thank him for all the Light and Knowledge which he had communicated to him; and to obtain what he should ask for his Friends and fellow Associates. Before he began his Study, he begg'd the Illuminations of his Celestial Pedagogue; and he offer'd to him his Labours for the Glory of his Master, and for the Salvation of his Soul.

He never fail'd to assist (or be present) every day at the Holy Sacrifice of the Mass: And it was at this time that he first recited the Office of the Guardian Angels, and after that their Chaplet or Rosary, which he did in this manner. Upon the Cross which hung at his string of Beads, he said the *Te Deum Laudamus*. Upon the great Beads he said the *Gloria Patri*, to thank God for the Favour he had done him, in giving him an Angel: And upon the little Beads he recited the Prayer aforesaid. *Angeles Dei, &c.* (This then was said in the Place of the *Ave Mary's*; and truly I believe it might be done with as much Profit, with leave of the good Fathers, the *Dominicans*.) At the time of the elevation of the Sacred Hostie, he recommended his Soul, and that of all his fellow Associates, into the Hands of Jesus for the Hour of his and their Death. He communicated every Month, and at least once to the Honour of his Dear Guide; and after this Communion he renew'd the Protestations of Fidelity to his Guardian Angel, which St. Charles Borromeus did

did from time to time make to his: He also every Month visited the Chappel dedicated to the Angel. 'Tis added this may be done on the first Tuesday of every Month; and the People are bid to remember that Tuesday is the day particularly destin'd for the Honouring of the Blessed Spirits by the Church; and that there is a Mass for that day in particular which the Priests may celebrate, and which any one may cause to be said in a case of Necessity (for a good Pay.)

Every Year in the Month of *October*, he celebrated the Feast of the Holy Guardian Angels, with an extraordinary Devotion. He attended the Sacraments with the greatest Preparation; he redoubled his Alms, his Austerities, his Fasts, his Prayers. He renew'd thro' the whole *Octave*, the Protestations of *Sr. Char. Borromeus*, in the Chappel of the Angel, which he visited every day.

Lastly, Every day before he lay down to rest, he implor'd the Assistance of his Holy Protector, by the Litanies of the Angels which he recited upon his Knees. This is that, 'tis said, which the Associates ought to do every Evening, or during the time of Mass. And 'tis impossible for any Man to have an ill Death, when he has so much wish'd, and so much begg'd the Grace to die well, by these Devotions.

See here, ye Dear Associates (say they) what Practices are to be perform'd in Honour of the Angels: And from what has been said, these six important Verities (as they are call'd) are recommended to be the subject of serious Meditation. (1.) God is willing to save us by the Ministry of our Angel-Guardian. (2.) In the

the ordinary Course of his Providence, he will no otherwise save us. (3.) This Guide will infallibly procure our Salvation, if we earnestly demand it. (4.) This great Affair of our Salvation depends upon our Death. (But without doubt it is rather true to say it depends upon the manner of spending our Life.) (5.) There is no one but our Angel who will as of Duty, be concern'd to assist us at our Death, and to protect us in this grievous Combat. (6.) The more Prayers there are for, and the more Persons that demand the same Grace, the more easily shall they obtain it. This is an effect of the Communion of Saints. Therefore the more Associates there are in this Brotherhood, the more certainly may they hope to obtain the Grace to die well. These now are wonderful Inducements to wheedle Men into this Association of the Guardian Angels, in order to secure a happy Death; and this last is a pretty motive to perswade those who are in it to be decoys to others to bring them into the same Net.

Now we shall take a more particular account of this Society, What is intended in it, and what they are directed and bind themselves to do, who enter themselves into it.

This Association, they say, is nothing else but a Holy and Secret Union made between Believers, who being perswaded of the great Importance of dying well, and of the Succour which we ought to expect from the good Angels in that Moment, do unite their Prayers and their Vows which they address to these amiable Protectors for this end. So that this Association is plainly a Combination of People, who

who bind themselves to the voluntary Humility and Worshipping of Angels, which the Holy Scripture forbids. Yet this is said to be an Association which Heaven has inspir'd Men with the design of, and does Authorize with a multitude of Favours; which the Believers who are engag'd in it, regard as a mark of their Predestination to Eternal Glory, and which the Prelates of the Church, the Arch-Bishops, and the Bishops, who endeavour to conduct their Flocks to Heaven, do effectually recommend; opening to the Associates, the Treasures of Indulgencies, of which they are the Dispensers.

The Rules of Association are these;

1. Those who enter this Society, must confess and receive the Communion at least once a Year, either on the day of their Festival that is the first of *March*, or the first of *October*, or upon some other day that may prove more convenient. The design and end of this Communion ought to be the same with that of the Association, that is, to obtain for themselves, and all the rest of the Associates, the Protection of the Angels at the Point of Death, and particularly the Grace to die well. Communicate then to the Honour of the Angels, say they: Here is one of the highest Acts of Divine Worship order'd to be perform'd to the Honour of Creatures: Receiving the Communion as they sometimes speak of it, is said to be an Offering to God the Victim of his Immaculate Son; and this they do to the Honour of the Angels. What can deserve the Name of the most impious and detestable Idolatry, if this does not? Is this no more than to pray the Angels to pray for us?

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2. They must promise, to visit the Chappel which is dedicated to the Guardian Angel at least once a year; and if this can conveniently be, it should be done on the day of the Feast of the Guardian Angels to gain the Indulgence.

3. They of the Society must promise to their good Angel, to recite every day the Office or Litany of the Angels, or the Testament of St. Charles Borromeus: (which I shall produce anon) Or if they cannot read, they must promise to recite three times the *Pater Noster*, and three times the *Ave Mary*, to the Honour of the three Coelestial Hierarchies, that they may obtain for all the Associates, in whatever part of the World they be, the Grace to die well.

The Form of the Association, which is an Engagement to the Service of the Angels, as they speak, is as follows:

*My most dear and kind Angel, Guardian of my Body and my Soul, whom God has commission'd to watch over and keep me at all times, but particularly at the hour of my Death; Displeased with my self for my past Ingratitudes, I come now to make to you an inviolable Protestation of my Service. I promise you at the foot of the Holy Altar, that, as after Jesus and Mary you are the foundation of the hope which I have to die well, so for the future you shall be the object of my Vows, of my Respects, and of my Loves. I ask of you one Favour, and 'tis that which I know you do passionately desire to confer upon me. Assist me at the Hour of my Death, and besides me, all those who shall associate themselves with this Design. It is to obtain this of you, that I purpose to communicate at least once a year, to your Honour; to visit your Chappel, and to*  
make



*make some Prayers to you every day. O bear me, since you have so much good will to me! Fortifie me in this Combat, since my Salvation does thereon depend! Conduct me to Heaven, since 'tis for this that you are my Guide! Amen.*

The Protestation or Testament of St. Charles Borromeus, mentioned before, I shall now insert, just as it is, though so long, because I purpose to represent all these matters as I have them from the Romanists themselves. It runs thus:

' In the Name of the most Holy Trinity, I  
' N. N. an unhappy and miserable Sinner, do  
' protest in thy Presence, O Holy Angel of God,  
' That I am absolutely resolv'd to die in the  
' Catholick, Apostolick, Roman Church; in  
' the which are dead all the Saints that have  
' ever been to this time; and out of which there  
' is no Salvation. Inspire me with these Sentiments at the Point of my Death, and do the same for all my Associates.

' I protest again, O my Dear Angel! That  
' under your Guard and Protection, I would  
' depart this Life with a mighty confidence  
' in your Succours, and with a plain and entire  
' hope in the Mercy of my God. Combat in  
' that moment the Enemies of my Salvation:  
' Receive my Soul at its going out of the Body:  
' Render Jesus favourable to me after Death.

' I protest likewise, my Blessed Angel, That  
' I demand moreover, from the bottom of my  
' Heart, to partake of the Merits of the Blood  
' of my Saviour: I detest all the Sins I have  
' committed by Works, Thoughts, or Words.  
' I pardon all mine Enemies. I would die with  
' the Cross fastned to my Heart, to signifie

‘ that I found my Hopes upon the Merits of him  
‘ who has stain’d it with his Blood.

‘ I protest also, O most faithful Friend,  
‘ who will not abandon me in this my last Pas-  
‘ sage; that through the desire which I have to  
‘ go to Heaven, I am ready to suffer all that  
‘ which the Justice of my God shall think fit to  
‘ inflict. See I am ready to quit my Parents,  
‘ my Friends, and my Body to be eaten with  
‘ Worms, and one day to rise again. See I am  
‘ ready to suffer the greatest Evil, the most grie-  
‘ vous Maladies, even the Pains of Purgatory,  
‘ that I may satisfy for the Enormities of my  
‘ Sins.

‘ I protest lastly, O my most Dear and most  
‘ vigilant Guide! That I constitute you the  
‘ Executor of the last Will of my Soul. Say to  
‘ Jesus, at that Moment, that which perhaps  
‘ I shall not be able to say. That I believe all  
‘ that which the Church believes: That I de-  
‘ test all my Sins, because they displease him:  
‘ That I cast my self upon his Love: That I  
‘ hope in his Mercy: That I die willingly be-  
‘ cause he is so pleas’d: That I recommend my  
‘ poor Soul, and the Souls of all my fellow As-  
‘ sociates, into his Hands: That I love him  
‘ more than all Creatures: And that I would  
‘ love him to all Eternity. Amen.

See here some Lines of the Character of a  
Modern Roman Saint: One might search the  
Scripture long enough before one could find se-  
veral of these: But while *Rome* makes such  
Saints, I doubt they are canonized too soon.  
Yet at a venture this Man is become a Saint in  
much esteem in the Church of *Rome*, and is  
honour’d with Altars, Chappels, Festivals, Li-  
tanies,

tanics, Alms, Communion, and in a word, with every thing that can be done by Man to the Honour of Almighty God.

These Protestations the People are exhorted to renew, and to make for themselves when ever they Communicate; and are encourag'd thereupon to hope they shall die the Death of the Righteous.

An Indulgence of Forty days is granted to every one that enters himself in this Brotherhood, on the day of entering the same. An Indulgence of Forty days is granted to every one that shall recite these Protestations, as often as he does recite them. The same mighty Favour is granted to those that shall recite the Office of the Holy Angels, (which is too long to be inserted here) or the Chaplet, (which has been mention'd before) or the Litany of the Holy Angels, for every day whereon they say it. In time perhaps the Society may grow richer in this sort of Wealth. It is time for us now to take leave of them.

The Great Church of the City was formerly dedicated to St. *Michael*, but it seems the property of it is alter'd, and the Angel has been forc'd for some years, to give the Honour, and the Place, to the Saint, for it is now called the Church of St. *Gudule*. When Count *Lambert*, and the Bishop of *Tournay*, says Story, translated the Body of St. *Gadule* from another Church in this City, to this of St. *Michael*, they enlarged this Church considerably, at a great Charge, and endowed it with a good Revenue, and consecrated it anew, dedicating it to this Saint; who was, as they say, a Princess descended of the Family of *Charlemagne*.

In this Church is a Chappel to the holy Sacrament, which at the time we went in, had the greatest number of People. The Altar was very richly adorn'd: There was standing over it a tall Portal which seem'd to be Silver, under which the Sacrament is wont to be set when 'tis produc'd only to be seen and ador'd, but it was not then there. Besides this, several other things about the Altar seem'd to be Silver. Six large Silver Lamps hung up before the Altar, and two very stately Chrystal Candlesticks with many Silver Sockets round them for Candles: these last were a late Present made by the Electour of *Bavaria* to this Chappel.

Here is kept in this Church in a little Golden Chest, and is shown only upon a particular Holiday, once a Year, the *Miraculous Sacrament*, as they call it; which is such a Wafer as the Papists use in celebrating the Sacrament of the Lord's Supper, to which the following Story belongs. In the Year 1369. as some of the Historians of this Countrey put it, one *Jonathan* a Jew, with an ill Design, bought of a Certain Curate of St. *Catherine's* Church a Box with three consecrated Wafers in it: He being afterwards kill'd by some Persons, his Enemies, his Wife gave the Box to their Son named *Abraham*, with the *Hosties* in it. He, upon a *Good-friday*, took an *Hostie* out of the Box, and in contempt of our Saviour, went about to stab and cut it with his Knife, when at every Wound he made in it there issued Blood. The Woman, his Mother, admiring the Miracle, immediately became a Christian. And having discover'd the matter to the *Messires Peter* and *John Valvius*, the former Curate of  
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of St. *Gudule*, the latter of St. *Nicholas*, the Wickedness of the *Jew* was publish'd; so that *Wenceslaus* then Duke of *Brabant*, and *Johanna* his Wife, having diligently examin'd the matter, caused *Abraham* and other *Jews* that had joyn'd with him in the Impiery, to be burnt alive before the Church of St. *Catbarine*. The Examinations about this matter, and the whole Process are said to be kept in the Chamber of Accounts of *Brabant*. The Duke and Dutcheß in a solemn Procession attended this wounded *Hostie* to the Church of St. *Gudule*, and reposed it there; and a Holiday was appointed to commemorate the Miracle, and a solemn Procession, in which it should be carried about and be shown to the People. This Day is kept in *July*, and we have at this present, being the 24th day, the fresh News at the *Hague*, that a mighty Confluence of People came to *Brussels* to be present at this Solemnity, inso-much that the City had scarce room enough to hold them. It is said the Archbishop of *Mechlin* perform'd the Service, attended by four Abbots, that he carried the miraculous *Hostie* in the Procession, and that there were 8000 Wax Torches and Flambeaus carried before it. I doubt not but some mighty Indulgence was the Lure that brought so many People together, and perhaps it was a new one granted in consideration of the late Sufferings of the City, for these Occasions bring Money both to Priests and People. At the place where this *Hostie* is kept in this Church, there hangs up a Table on which are written these Verses following, which relate the matter in short.

*Quisquis ades summi quem tangit cura Tonantis,  
 Dum properas captum, siste viator, iter.  
 Hic tibi viva caro, æterni Sapiencia Patris  
 Christus adest, vivus panis, & una salus.  
 Invida Judæum quam dum laniare laborat  
 Impietas, meritis ignibus, ecce, ruit.  
 Quare age divinos hic funde, Viator, honores,  
 Funde Deo dignas supplice mente preces.*

If this Story were true, it might be reckon'd a miraculous Confirmation of the Truth of Christian Religion; but it does not at all conclude for the Absurdity of Transubstantiation, tho' 'tis very likely it was at first but a Juggle contriv'd for a pretended Proof of that, as it is to this day reputed a mighty one; I will allow it to be the best they have.

In this Church, as I remember, I saw an Altar with an Image of the Virgin over it, which has an Inscription belonging to it, that calls her *Maria Pacis*. On the Front of the great House before-mention'd, call'd the *Bakers*, there is somewhat relating to this matter. One sees there two Inscriptions in great Letters, which run cross the whole Front; the one of which is, *A Peste, Famine & Bello, libera nos Maria Pax*; The other is, *Hic Votum fecit Elizabetha pro Pace publica*. I suppose this *Elizabeth* to have been *Isabella-Clara-Eugenia*, Daughter of *Philip* the second King of Spain, who married her in the Year 1598. to *Albert* the Sixth Arch-Duke of *Austria*, whom he made Governour of these Countries. This Inscription speaks fully out what they mean by their Application to the Saints, and downright asks

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of the Virgin *Mary*, that she would deliver them from the Plague, Famine, and War. It speaks, too, their Opinion of Images while the Prayer is made, as their Phrase is, to that particular Virgin *Mary*: and the People in common Talk will say, *One Virgin Mary has done a great many Miracles, but another has done nothing at all.*

There are a great many Convents of Friars and Nuns in this City, for these people commonly chuse the most populous and pleasant places to retire from the World, and mortifie themselves in; many of them were beaten down by the Bombs out of the *French King's* ardent Zeal to promote the *Roman Religion*. The *Dominicans* had a large Church here, the Walls and Cover of which are up, and they were saying Mass at two or three sorry Altars in it, to be doing; for something doing, something coming. A large Division of this Church, which is almost half of it, was before, and is design'd again for the Chappel of the Rosary. The Rosary is a Set of Prayers to the Virgin, which, if you will believe them, she her self order'd, and assisted *St. Dominick* to recommend to the World, a thing that has done mighty matters, but chiefly has well provided for this Order, and fattened them up as Hogs for the Slaughter. For as the Institution of this blessed Form of Devotion is deriv'd from this Order, so they have all the Profits of it. The Chappels of the Rosary belong to them, and the Brotherhood of the Rosary are their People, and are joyn'd to them, and all the mighty Priviledges and Indulgences granted to the Rosary, are dispensed by these Monks; and by Virtue of

*Dominicans.*

*The Rosary.*



of these matters there is no sort of the pretended religious Orders, who look more jolly, and fat, and shine with their own Grease more than these Butcherly Fellows. This method of Devotion has drawn in such multitudes of People of the *Roman* Communion, and makes so great and considerable a part of the Worship and Devotion of that Church, that one should give a very imperfect Account of the State of Religion in the *Roman* Church, without somewhat a distinct Account of the Devotion of the Rosary. I shall therefore produce some of the most observable Particulars which I have met with relating to this matter, wherein we shall see a great deal of dull and tedious trifling under the Name and Pretence of Devotion; a deal of impious Idolatry in the Worship of the Virgin, if ever there was, or can be such a thing as Idolatry in the Worship of a Creature, and we shall see the main business of Worship turn'd into Applications to the blessed Virgin, and in a word, the Christian Religion turn'd *Marian*.

*What the Rosary is.*

The *Rosary*, or Garland of Roses, is a Set of Prayers to the Virgin *Mary* intermixed with the Lord's Prayer. These, both one and other, are number'd by the Beads which one shall so often see in the Hands of the People in *Papish* Countries, especially when they go to Church. The String of Beads is tied together at the ends, and has commonly fifty small, and five greater Beads in the round; and there are besides about ten, I think, of the small Beads with one great one upon a little strait String, with a Cross, which hangs to the other. On the final Beads they

they say so many *Ave Mary's*, as these Prayers to the Virgin are commonly call'd, because they begin with the Words of the Angel's Salutation of her, when he came to tell her she should be honour'd with bearing the *Messias*. To which Salutation they have added, moreover, that of *Elizabeth*, and a Conclusion in the Form of a Supplication to the B. Virgin: The whole Prayer runs thus:

*Hail Mary, full of Grace, the Lord is with thee, blessed art thou above all Women; and blessed is the Fruit of thy Womb, Jesus: Holy Mary, Mother of God, pray for us poor Sinners now, and in the Hour of our Death.*

This Prayer is repeated ten times, and then comes the Lord's Prayer, which is repeated as often as the great Beads come. The whole Rosary, or Garland of Prayers consists of this String of Beads three times repeated, which comes to fifteen times ten *Ave Marias*, and fifteen *Pater Nosters*:

*When, and upon what occasion the Rosary was instituted.*

This method of Devotion so erroneously partial to the Virgin, whom they pray to ten times in it for one Prayer to Almighty God, has no other Foundation but a Story as impudent as silly, and evidently devised to derive it from the Blessed Virgin her self. Indeed this does but help to fill up the Parallel between *Rome* Heathen and Popish; and if *Numa Pompilius* might pretend to derive his Rules of Religion from a Goddess, why might not the holy *Dominick* derive his from such an one too?

Thus

Thus then, as they say, this great and divine Institution as brought into the World. When the holy *Dominick* had been in continual contention in the Country of *Tboloufe*, with (those wicked People) the *Albigensian* Hereticks (who always abhorr'd and refus'd to receive the Corruptions of the *Roman* Church,) as well by preaching, disputing, and writing of Books, as by wonderful Signs and Miracles; and now three years and more time was past in great Trouble and Labour, but with little Profit: The H. Man not being able any longer to endure the great Obstinacy of these Hereticks, together with their impious and detestable Blasphemy (as 'tis call'd) against the most immaculate Virgin *Mary*, at length he left them, and retir'd to a Cave in a Wilderness not far from thence, and there with many Sighs and Tears he applied himself for Aid to the Queen of Heaven, most earnestly imploring her Assistance, it being her peculiar Work to tread under foot the Head of the cursed Serpent, and to destroy and bring to nought all new Sects and Heresies. ( Pretty well! here we have ascrib'd to the Virgin in Words, what one shall often see in Pictures, that is, the Victory over the Devil, foretold from the beginning of the World, and applied by all the primitive Church to Jesus Christ, as being meant of him our great and only Redeemer. )

Continuing thus in Prayer, and chastening his Body for three days together with Fasting, at last the holy mother of God reveal'd her self to him now lying very weak and fainting under the Blows of Iron Chains, and to him she said; *My Son Dominick, because you have very faithfully*

fully strove against the Enemies of me and of the Truth, I, whom you have call'd to, am ready to give you my Assistance. She had not sooner said this, but behold three Maids appear'd of most wonderful Beauty, who, having rais'd up Dominick from lying flat upon the Earth, they set him before Mary; she then most lovingly embrac'd, and kiss'd him, and making bare her Virgin Breasts, she gave him suck (poor Fool) thus comforting his sinking, thirsty Heart with this most delicious Draught. Then she spoke to him again, saying, My faithful Friend Dominick, know you not what Instruments God hath been wont to make use of when he would reform and renew the World? Upon which he made answer; Ob, gracious Mother! you know that better than I do, for the World through you hath obtain'd its Salvation, through you is the beginning of all our Redemption and Renovation. Mary then smiling upon him (a foolish Coquette indeed would be likely to do so, when she had been prodigiously flatter'd, and a fond Admirer had ascrib'd to her what were infinitely above her Merits) she said, God, that he might take away all Wick- edness, hath chosen no other Instrument but only the Angelick Psalter, the which is the Foundation of the whole New Testament. If therefore you design ever to do any good with your Preaching, do you recommend and preach up my Psalter, and in a lit- tle time this evil shall come to an end. After this Mary proceeded largely to explain and show the manner how to read the Psalter or her Ro- sary; relating also to him the Excellency of the same, and the Profitableness of it, with the Vir- tue and wonderful Power of it. In fine, she gave Dominick Charge that he should strait- way

way repair to *Tbolouse*, and there press and urge the same, admonishing him to be of good Courage. But the Holy Man foreseeing great difficulty (for by reason of the Rage of Heresie, he saw no means to fulfill this Charge) he fell again at the feet of *Mary*, and answer'd thus. *Oh most Dear Mother! You know how obstinate and stiff-necked this People are? How can it be that they should suffer me to preach before them? You know how many and subile designs they contrive against me? How is it possible that I should discharge my self of this task, and preach to them your Rosary?* Upon which *Mary* said, *Do not trouble your self for this; but go boldly into the City of Tholouse, and commit the rest to me; I will certainly cause that great numbers of People shall come to hear your Sermons, and whether they be pleas'd, or displeas'd, they shall be forc'd to hear you.* Which when she had said, *Mary* vanish'd.

The Holy Father *Dominick* went strait way to *Tbolouse*; when he came thither, all the Bells of the City began to ring of themselves; the People hereupon in Multitudes, ran to the Church, and found there *Dominick* (who was ready for them) mounted into the Pulpit. With wondrous Earnestness and Zeal, he begins to hold forth to them the Praises and Excellencies of the *H. Rosary*. The Hereticks immediately set themselves to oppose him, some began to go out of the Church, others to cry out and make a Tumult. When behold on a sudden, there arose so terrible a Storm, with Wind and Thunder and Lightning, and the Sky grew so dismal dark, and to all this there was added such a mighty Earthquake, that one would have thought the whole World were falling

falling to Ruine. Upon this no Person durst venture himself out of the Church. ( for they might be sure that if the World should fall to Ruines, the Church would not come upon their Heads ) *Dominick* however went on vigorously with his Sermon, when behold there were heard in the Air, the hideous howlings of Infernal Spirits, shrieking and crying out, *Wo, Wo be to us, for we through the power of the H. Rosary, are by the Angels bound in red hot Chains, and thrown down to the depth of Hell.* Neither was this all, for there was seen by all Persons ( notwithstanding the darkness ) a wooden Image of *Mary* standing on high, which reach'd out the Arm, and threatned them with the Finger, as if she would have said, *If it be so that ye will not bear this my Servant, nor will be brought to Reverence my Rosary which he holds forth, you are all of you undone, ye shall utterly perish.* Through these terrible Menaces, and evident Miracles, the hardned Hearts of the People of *Tholouse* coming to Repentance, they entreated the H. Man that he would intercede with the Holy Virgin *Mary* for them. And strait-way throwing themselves all together upon the Ground, and wringing their Hands, they besought the Favour of God and *Mary* with Sighs and Tears that cannot be express'd. *Mary* then gave ear to their Prayer, and did immediately for a Token of her Mercy, draw to her self again her threatning Arm, so as that every one there present could see it done. And at the self same time did all the stormy and tempestuous Weather cease, and turn into a Calm. Upon this did the *Holy Dominick* proceed in his Discourse with greater Zeal than before, and he'd forth mightily

mightily concerning the Excellency of the *H. Rosary*; the profitableness of the same, the power of it, and the manner of Reading it.

A very pretty Story this, for the Chimney-corner, and a Winters Night with Ale and Apples; and extremely credible; for all these mighty matters of Fact were forgotten, and the Devotion of the *Rosary* fallen again under neglect, when a good Man, the blessed *Alanus de Rupe*, a *Dominican*, had a Revelation of them from the *Virgin Mary* her self; who, to confirm the truth of these things, in his Book, Entituled, *The Reviv'd Work*, says, All these things hath the most *B. Virgin Mary*, the Mother of God, related to a certain Religious Person (meaning himself, good Man, but out of modesty concealing his Name) assuring him that they were most evidently and sensibly true. The which Religious Person she chose to be her Bridegroom, giving him a Wedding Ring; some say a *Rosary*, or string of Beads; but which soever it was, she had very curiously wove it up of her own Hair. (This methinks were a precious Relick if in being, but I do not find that they any where pretend to have it among them, which yet they might as justly pretend to, as to many other things of that sort.)

*Some Directions about Reading the Rosary.*

The People are exhorted to take care that they do this not only with the Mouth, but also with the Heart, and with serious attention; to which purpose they are directed to begin their Tasks of Devotion with this Preface to the Virgin:



*Fill my Mouth with the Grace of your sweetness, O Mary! and enlighten my Understanding, Ob thou who art full of Grace! Stir up my Tongue and Lips with cheerfulness of Heart to sing your Praises. Vouchsafe that I your humble Servant may with Pleasure say, Ave, &c.*

A pretty good beginning, and we shall find the rest agreeable. They tell the People that 'tis good and profitable to read the *Rosary* with Meditations on the 15 Mysteries, by which they mean the principal parts of the History of our Saviour; to which they have added some Fictions concerning the Virgin, to make up the Number. When they do thus, then to every ten *Ave Mary's*, and a *Pater Noster*, there comes a *Meditation*, and this is attended with an Address, either to the *Virgin Mary* alone, or to *Jesus Christ* and the *B. Virgin*; and she is for the most part the Principal Person applied to; some of these for a Specimen, I shall here produce.

Upon the Resurrection of Christ, the Prayer begins to *Jesus*, and then is soon turn'd to the *Virgin*, in these words.

*Also I beg of you, O the Glory of Jerusalem, the Joy of Israel, Mother and Maid Mary, Awaken me from the Grave of Ill Customs, in the which I have lain buried; and obtain for me the Spirit of Divine Grace, &c.*

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Upon the Assumption of the Virgin into Heaven, they have this Prayer to be join'd with the Rosary.

*I beseech you Ob most H. Virgin Mary, who in Soul and Body are gloriously advanced into Heaven! O bottomless pit of all Grace, my most sweet and glorious Lady, I pray you, through the unspeakable Comfort which you have felt in the hour of your Death, that you will not forsake me at the end of my Life, but stand by my Soul, as a sure Defender, as a sweet Refuge, and a Gracious Mother, that I being encompass'd with your overflowing Merits, may fear no Snares or Temptations of the Enemy, but that I may be found worthy to be introduced with Joy, and presented in the presence of your Blessed Son, with whom you Reign for ever and ever.*

Upon the Crowning of Mary in the Heavens, which they commonly set the adorable Trinity a doing in their impious Pictures and Images, they have this Prayer.

*I beseech you, Ob most excellent Queen of Heaven, who by your singular Beauty, do adorn and make glad the whole City of God! I intreat you by the Love of your Bridegroom, that you will make us poor Exiles in this vale of Tears, Partakers of the abundant Bliss which you enjoy in your Native Country above. Arise Ob Advocate! Turn towards us your merciful Eyes; and after that this our banishment is over, shew us the blessed Fruit of your Body, Jesus! Give Ear to us, Ob Gracious! Hear us, Ob kind!*

kind! Give us what we ask, Ob sweet Virgin Mary.

Upon the Visitation of Elizabeth by the Virgin, this Prayer following is directed to be used in the reciting of the Rosary.

Ob Glorious, and always Blessed Maid Mary! I present you these Salutations ( meant of the Ave Mary's ) to the Honour and Remembrance of that great Joy which fill'd your Virgin Heart; when, after your Conceiving in your Virgin Body, you went into the Hill-Country of Judea, and did there visit and salute your Cousin Elizabeth. By this your Joy and Rejoycing, I beseech you to account me worthy that you come to my Soul, and to visit that with your gracious Presence. And grant me the favour that I may faithfully serve you all the days of my Life.

The form of Blessing the Beads of a Rosary.

This string of Beads are consecrated before they are to be used as a Rosary, and for that purpose they make use of this following Prayer.

Almighty and most merciful God, who through the immense Love wherewith thou hast loved us, wast willing that thy Son our Lord Jesus Christ should descend from Heaven upon the Earth, and according to the Angels Message should take flesh in the most Holy Womb of the most Blessed Virgin Mary, our Lady; and should undergo the Cross, and Death; and on the Third Day gloriously rise again from the Dead, that thou mightest rescue us from the Power of the Devil: We

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beseech

beseech thy immense Clemency to bless (+) and sanctify (here two Crosses are made over the Beads) these signs of the Rosary, dedicated by thy faithful Church to the Honour and Praise of the same Parent of thy Son; and infuse into them such a Vertue of the Holy Spirit, that whoever carries any of these about him, and reverently retains them in his House, and does according to the Rules of the Brotherhood, devoutly pray to thee upon them, contemplating at the same time the Divine Mysteries, he may abound in saving and persevering Devotion, and be a Partaker of all the Graces, Privileges, and Indulgences which have been granted to the said Society by the Holy Apostolick See; and may be deliver'd from every Enemy visible and invisible, always and every where in this Life, and in the Life to come; and may deserve to be presented to thee full of good Works, by the Blessed Virgin Mary, and Mother of God her self; by the same our Lord Jesus Christ, &c.

This Prayer being said, the Beads are to be sprinkled with Holy Water.

*The Brotherhood of the H. Rosary.*

*The Brotherhood of the Holy Rosary.*

The Honour of Instituting this is also given to Dominick, who is said to have done it at the Revelation, and upon the Charge of the most H. Virgin Mary. She, willing hereby to multiply her Graces and Favours to the World, Commanded her beloved Bridegroom, St. Dominick, to found this Brotherhood which she order'd should be call'd *The Brotherhood of our Lord Jesus Christ, and of the most Holy Virgin Mary.*

*Mary.* From hence it is the peculiar Privilege of the *Dominicans* to have Authority to establish any where these Brotherhoods. And for this Reason ( they say ) this Fraternity is united with so strong a Bond to this Order, that they cannot in any wise be separated the one from the other. Neither can any Chappel of the *Rosary* be erected by any other Person, excepting the General of this Order, or those who shall be thereto deputed by him: And if any should presume to do this, it would be to very little purpose, for their Chappel should be destitute of all the Indulgences which are granted to this Order or Brotherhood. And every of the Fathers Provincial have this leave and power from the General, That they may erect a Brotherhood each one in his own Province. And these Fathers may erect these Brotherhoods in what City, Town, or Village they please, in the Churches, Chappels, or Oratories of the *Dominicans*; and also in the Churches of the Secular Clergy, But it must be understood that these Chappels shall be serv'd only by *Dominicans*, or perhaps some other Priests who at least are of the Brotherhood of the *Rosary*. And this is a bold Invasion upon the Rights of the Secular Clergy; but this was a thing made very light of in former days, though now the Secular Clergy begin to lift up their Heads, and get from under the Oppression of these useless Drones. Indeed they are directed to ask leave of the Bishop, where they do this, that this Brotherhood may be the more acceptable, and may bear the more Fruit; but, 'tis said, the Bishop may not refuse nor hinder them from doing this. Only the Fathers, the

*Dominicans*, too, have the Authority of admitting any of the Believers into this Brotherhood.

*The manner of entering this Society, and some Rules of it.*

Those that enter themselves in this Association or Brotherhood, are said to put themselves into the number of the Servants of the Holy Maid Mary; and are directed in doing it, to make a firm Resolution in this following form.

*I N. N. Acknowledge and Confess, that I do with all my Heart put my self under the defence of the most H. Maid Mary, the Mother of our Lord Jesus Christ, and Queen of the Holy Rosary; whom in the best manner that I can, out of a sincere Love and Affection of Heart, I abuse for my principal Patroness; firmly resolving that I will, through her help, and that of Almighty God, diligently perform these things following.*

1. When my appointed hour is come, I will immediately, if it be possible, either in the Church or elsewhere, as I can best do it, either on my bended Knees, or as Opportunity and Convenience will allow, begin to read the *Rosary* of 15 Tens, and at the same time Meditate upon the 15 Mysteries of the Life and Death of our good Lord Jesus Christ.

2. I shall offer the first part of the *Rosary* (that is the first 50 *Aves*) to God for the Union of Christian Princes, the Extirpation of Heresie, and the Conversion of Sinners. The 2d. part

part I shall offer up to God for the present Necessities of my Country, and for the Necessities of all those who are in their last Extremities. The 3d. part I shall offer up for the spreading and advancement of the Glory and Honour of the most Holy Maid and Mother of God, *Mary*, and for the releasing of the poor Souls in Purgatory. Then I will add to this, the Litany of our good Lady, on the behalf of all those who have given themselves up to this Exercise.

There are some few further Resolutions mention'd, concerning the care that the Person will take to have these matters perform'd for him, when he is lawfully hindred, which I need not insert.

*Dominick* at first order'd that all the Brothers and Sisters should read a whole *Psalter* of *Mary*, that is 15 times 10 *Ave Mary's*, with the due *Pater Nosters* every day. This was something a troublesome Task, and so after times have mitigated it. And now this Task must be performed once a Week, to the Glory of God, and of the Holy Maid, they say. And it needs not now be read all at once, or kneeling in the Church at any particular time, but 'tis enough that it be finish'd by the end of the Week.

If any Brother be desirous to be a Partaker in the devout *Laud* and *Salve Regina*, which every day immediately after *Compline* is sung in the Churches of the *Dominicans* with a solemn Procession, he must be present at the *Laud* and *Procession*, or else read 7 *Ave Mary's* in what Place soever he is, for himself, and for the other Brothers.



Forasmuch as the Holy Widow *Anna* has brought forth this honourable Fruit the holy Maid *Mary*, therefore that we may be in some measure thankful, the Founder of this Brotherhood has wish'd and desir'd that the Brothers and Sisters would, to the Honour of these three; namely, the holy Mother *Anna*, her Daughter *Mary*, and Christ the Son of God and of Man, read on every *Tuesday* three *Pater Nosters* and three *Ave's*.

For the Souls of the Brothers departed, after the four principal Feasts of our good Lady, which are the Purification, the Annunciation, the Assumption and Birth, four yearly Solemnities shall be held at the Altar of the *Rosary*, at which Solemnities all the Brothers and Sisters ought to be present, and to which they are invited by great Indulgences ( where they must however drop their Offerings as well as their Beads, or else there is no Indulgence for them. )

Moreover, 'tis said there are especially three Feast-days which all of this Society ought to solemnize, which are the Feast of our good Lady's Annunciation on the 25th of *March*, the Feast of the *Rosary* on the first *Sunday* in *October*, the Feast of the H. *Dominick* on the 4th. of *August*; and this must be done in the Chapels belonging to this Order. The H. Mother of God *Mary* her self has will'd, that the Feast-day of the H. *Dominick* should be celebrated with particular Devotion, and she has reveal'd this her self to the B. *Alanus de Rupe*, and has order'd that the Brothers should acknowledge St. *Dominick* for the second Patron of this Brotherhood, because he first establish'd, preach'd, and

and promoted it, but they must acknowledge the most H. Maid *Mary*, for the principal Patroness.

*An Admonition to All Men to enter themselves  
[in the Brotherhood of the H. Rosary.]*

I think fit to produce this, because the Reader will hereby understand from themselves of what Extent and Esteem this Brotherhood is in the Church of *Rome*, and what are the Baits that catch Fools into this sort of Snarls. The Admonition was thus.

It were very fitting, that among good Christians, not to say among the Lovers of *Mary*, there should not any one person be found, who is not enter'd into the renown'd Society of the holy Rosary, or who will not suffer himself to be perswaded to do this as soon as may be; as well for the Abundant Indulgences therein to be enjoy'd, as also for the following Reasons.

1. Because the H. Rosary was at first found out by *Mary* her self, and through her Command instituted and order'd by St. *Dominick*, and was at the first Institution and Beginning of it attended with such miraculous and wonderful Signs at *Tholouise*.

2. Whoever is enter'd in this Brotherhood, will be a Partaker of innumerable Merits; that is to say, of all the good Works, Fasts, Vigils, Prayers, Alms-deeds, Martyrdoms, Disciplines, Sermons, Masses and the like, which are perform'd by the whole Order of the *Dominicans*, which consists of so many Religious, and of those also which are done by so many millions of Persons as are enter'd in this Brotherhood. Certainly  
you

you would be happily provided for, if it were so that there were but only one H. person that would at all times pray for you. But now in this far renown'd Brotherhood there are a great many holy and perfect persons in whose Merits and Prayers you might be a Partaker.

3. You can no way take a more effectual care that your Soul may be helped in Purgatory with many Prayers and Indulgences, than by entring your self into this Brotherhood; for I dare say, and can assure you, that there is no King, nor Emperour, nor Pope, nor any Monarch whatever, that has so many Prayers said for his Soul as one departed Brother or Sister of the holy Rosary; which may be very easily made appear from all the Masses and annual Solemnities which are perform'd and observ'd for the Brothers of this Society.

For you must know, and it is a matter well worth Observation, that through the whole World in all Places, Cities, Corporations and Villages where this Society is erected, there is always every year at four Seasons a Mass perform'd for the deceased Brothers and Sisters, (This has been mention'd before, with the times of it.) Now all these being added together, and reckon'd according to the multitude of places where this Brotherhood is maintain'd, as well in all the Kingdom of *Spain*, as in *France*, *Poland*, *Italy*, *Germany*, the *Netherlands*, &c. would make out every year more than twelve hundred thousand Masses: To which may be added all the Rosaries and Vigils that are read and observ'd every Week, and also all the good Works that are daily done in the whole Order of the *Dominicans*, consisting of so many thousand Religious;

ligious; and in this Society also wherein are so many millions of Brothers and Sisters. All which good Works and Prayers come to the account of the Souls enter'd in the Society, and do extend to the making Satisfaction for them. I think what Comfort and Consolation this is for a poor Soul, the which otherwise perhaps might be left lying in the Fire of Purgatory, without having any person to say one *Pater Noster* for it.

4. In the last place, it is greatly to be esteem'd that in this Society there is no Obligation or Burden; and that so great a Treasure may be obtain'd, as it were, without labour, by reading only once a Week a whole *Rosary*, that is, one hundred and fifty *Ave Marias*, and fifteen *Pater Nosters*, which may be divided into three Garlands, each containing five of the aforesaid; and these may be said in any time of the Week as man will, either going, standing, sitting, &c. (Thus is this recommended here as a fine easie way to Heaven, and yet the easiness of it is forgotten when these Tasks of Devotion are enjoyn'd, as Penance and Mortification. In truth these things are easier to humane Nature, than the necessary Care and Endeavour to lead a truly good a virtuous Life; and this is the real Disparagement of them that are devised and used to excuse such Care and Endeavour, and pretend to bring Men to Heaven by another and an easier way.)

Further, He that has forgotten or neglected to say his *Rosary* in one Week, may say it in the Week following, the which if he does, he shall perfectly recover his Loss. And if any man will not do that, and so will let slip one reading

reading of his *Rosary*, he does not sin in transgressing the Rule of the Society. So that no man can excuse himself for not entering into this Society, and for neglecting so great good, and depriving his Soul of so great Indulgences and Privileges.

*Note*, All sorts of Persons, young and old, may be enter'd herein, and also the dead, provided any one will perform the due Task, and read weekly a whole *Rosary* for them: And no man is bound to continue this longer than he pleases; but so long as he does continue to do it, he makes the deceased person Partaker of all the good Works which the living Brothers perform, and shall obtain for him all the Indulgences of this Society, *per modum Suffragii*, (that is, no one knows how.)

A world of Indulgences are granted to this Society to draw them to the Chappels of the *Rosary*, and drop their Offerings often in a Year. I shall not trouble my self or my Reader with the mention of any of them; for I think it now high time to direct to somewhat else.

The Jesuits have here a Colledge and a School; they were in the year 1604. increas'd from small Beginnings to the number of 70 persons. Their House escaped the Bombs, or perhaps the Bombs avoided that. We shall meet these People wherever we come, and if we meet them they will not take it well, if we do not take notice of them.

*Passage from Brussels to Louvaine.*

WE were somewhat straitned in time, and and were willing to see as many places as we could, therefore we went from *Brussels* the next day, but were not fully resolv'd whether we would return thither or not, to go from thence to *Namur*: This we design'd to see, but could not go from hence till three days after this time, and we could not afford to spend so many days here. The Waggon go from hence for *Namur* only twice a Week, that is, on *Tuesdays* and *Fridays*. On *Saturday* Morning, then, being the 17th of *May*, we took our places in the Waggon that goes for *Louvain*; there goes one every day from hence thither, and one every day comes from *Louvain* to *Brussels*. This Waggon is very long, and drawn with four Horses that go two and two a-breast. There is a sort of Coach in the middle, but capacious enough to hold ten People, and at least four more may be disposed in the Baskets at the two ends. We paid for our Carriage to *Louvain*, each person 26 Stivers. It is reckon'd a Journey of 4 Leagues or Hours, but we made more of it, because the way was much broken by reason of some Rain there had been. We set out at 8 a Clock in the Morning, staid to refresh our selves an hour by the way, and came to *Louvain* about two After-noon. Our Road was upon a high Country; for the most part Champion, with wide Fields plow'd, and bearing Corn. The common Mould of the Countrey is a good fat Clay a little yellowish. We saw

saw several Villages at a distance. but went through, I think, not one; we pass however by many scattering Houses that had been very ill used in the time of the War, and were become uninhabitable.

*Mechlin.*

On the way to *Louvain* we see on the Left-hand at a distance from us, and somewhat below us, the City of *Mechlin*, which is too considerable a place not to be taken notice of in this Relation, since it can be said we saw it, as we did for a good part of our way, tho' our intended Progress directed us from going to it. This is one of the chief Cities of the Low-Countries, or the *Belgick* Provinces, and a very ancient one. Tho' it is seated almost in the middle of *Brabant*, yet it is reckon'd, with a Compass about it, subject to its Jurisdiction, distinct from *Brabant*, and to be one of these 17 Provinces. It is said to be a very neat City, it seem'd of a considerable bigness: It is strongly fortify'd and surrounded with a very good Ditch. It stands upon the River *Dyle* foremention'd, and the Tide runs through the City, and rises to a League above it. There are reckon'd here 17 Colledges of Tradesmen, who have right to sit in the Senate, and to vote in matters deliberated. The Supreme Power is exercised by 12 Schepins, six of which are chosen from the Gentry, and six from the Colledges of Tradesmen. The Trade of Tanning has been very great in this City; their Company was honour'd with Noble Priviledges: among others, with the Freedom of Hunting and Fowling. Here was formerly a great Woollen Manufacture, and then there were reckon'd at once 3200 Shops of Weavers in this City. The Founders Trade was



was here considerable also, and formerly there was a great Magazine of all things necessary for War. At present the trifling Trade of making Lace employs many People here as well as in other Cities hereabout: But tho' we in *England* have given the name of *Mechlin-Lace* to the best, it is not here that better is made than in other places of this Country: The City is favour'd with a very good Air, and is very healthy: In it were educated *Philip* the first King of *Spain*, and his Son *Charles*, who was afterwards Emperour, under the Name of *Charles V.* Because in those times, as it had been for some time before, this City was the ordinary Seat of the House of *Burgundy*. The Lady *Margaret* of *Austria*, Aunt of *Charles V.* Emperor, when he made her Governess of the Low Countries, made this the place of her Residence, and kept her Court here till she died, which was in the Year 1530. The great Council Royal have their Seat here still, which was instituted in the Year 1473. by *Charles* the last Duke of *Burgundy*, who was kill'd before *Nancy*. It consisted at first of 30 persons, including the Prince, but has been somewhat alter'd since these Countries became subject to the King of *Spain*.

This City is the Seat of an Archbishop who has a large Jurisdiction; he who fills it at present, calls himself *Gulielmus Humbertus à Precipiana*; a Man of more Zeal than Wisdom, and who has suffer'd himself to be drawn into ridiculous Extreams in opposition to the Phantom of *Jansenism*. These Provinces formerly in Ecclesiastical Matters, were under the Jurisdiction of Bishops, who liv'd at a distance from them,

them, and who therefore took the less care of them, and had the less Influence among them. The Archbishop of *Cologne* had Authority in *Nimeguen*, and the Jurisdiction belonging to it. The Bishop of *Utrecht* had Authority in some other parts, and was the only Bishop that had his Residence among them. The Bishop of *Liege* had Authority in *Roermonde* and the Countrey about that; and he, with the Bishop of *Cambray*, divided the Province of *Brabant*. The Bishop of *Munster* had some Authority in the Province of *Zutphen*. This State of the Church here, was thought an Advantage to the spreading of the Reformation among these People, and therefore to prevent this, the King of *Spain* resolv'd to establish several Bishops among them. Accordingly in Conjunction with Pope *Paul IV.* he erected three Archbishopricks, which were, *Cambray*, *Utrecht*, and this *Mechlin*; under these he set several Bishops: For *Brabant* there was one at *Antwerp*, and one at *Hertogen-bosch*: For *Guelderland* there was a Bishop set at *Roermonde*: For *Flanders* there were Bishops at *Ghent* and *Ipres*; at which last place the first Bishop was the famous *Cornelius Jansenius*, the Restorer of the Doctrine of *St. Augustine* in the Church of *Rome*, tho' cruelly persecuted in his Memory, since his Death, and in his Friends and Followers by the new *Pelagians* the *Jesuits*, upon that Account. For *Holland* there was a Bishop to have been at *Haellem*: For *Zeeland* at *Middleburg*: For *Overyssel*, at *Darventer*. Then also were Bishops establish'd at *Groninguen*, *Namur*, *Tournay*, and *Audomar*, for the Provinces and Countrey about them.

The Cathedral Church at *Mechlin* is dedicated to *St. Rumbold*, whom the Legend makes, to have been the Son of *David* King of *Scots*; who by Prayers had obtain'd of Heaven this Son, but could not keep him when he had him: For when he was grown up, nothing would serve him but to be a Priest; he left his Father, despising his Crown and Kingdom, and was guided by an Angel into *Ireland*, where he became Bishop of *Dublin*. When his Father was dead, it was now known where he was, and the People attempted to take him by force, and make him their King; but he slip't through their Fingers, and was again guided by an Angel to *Rome*: From thence he came into *Brabant*, preach'd the Gospel here, and was the Apostle or Converter of these Countries. He by his Prayers, they say, obtain'd a Son for Count *Ado*; and when the Child was grown up, and drown'd, he brought him to Life again. He was busie in building a great Church when some wicked Fellows kill'd him, thinking he had by him a great Hoard of Money for the Work he was about. They took what he had, and threw his Body into the River: But the Body discover'd it self there, and shin'd in the Dark like rotten Pork; found by the Glory that it cast, it was taken up by Fishermen. This, tho' but a silly Story, and not well agreeing with it self, is yet a very modest one, in comparison to a multitude of others, which the Papists tell, of the Lives and Miracles of their Saints; who by the lying Wonders they have sham'd upon the World, have imitated and serv'd the Father of Lyes, more than the God of Truth; and by feign'd Stories of Saints, and Miracles

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evidently false, have discredited the true ones, which the Church has really been furnish'd with; so have they disparag'd and weakned, by this means, some of the great Confirmations of Christianity, and promoted Atheism and Infidelity in the Christian Church.

*Augustine  
Nuns.*

When we came near *Louvain*, we pass'd by a large and magnificent Building, which is a House of the *Augustine Nuns*; they were now, upon the Peace, return'd to it again, but liv'd in the City during the War, because they were here expos'd to the Plunderings and Abuses of the *French*. It belongs to these Nuns to censure the Lepers of *Louvain* and *Heverlee*, a place near it, and those whom they find to be Lepers, they are bound to lodge in their House, and to attend them till they are cur'd or die. In this Nunnery the Duke of *Brabant* was bound to take an Oath to the City of *Louvain*, upon his coming to his Dignity, before he might enter the City; and besides, he was to hear Mass at the Altar of *St. George* here, and leave a good Offering, which, tho' the Saint, if there were such an one, has no need of, yet the Nuns knew what to do with it.

LOUVAIN.

ABOUT two of the Clock After-noon, as hath been said, we arriv'd at *Louvain*: this is the Name which the *French* call it by; the *Latines* call it *Lovanium*, and the people of the Countrey, *Loven*. The reason of this Name, which the learned and famous *Lipsius* gives, is the most fair and probable. There is on the East-side of this City an Hill and a Wood call'd

*Lo,*

Lo, at the bottom of which, and near the City, lies a plain Tract of Meadows, out of which they dig Turf for Fuel: such a sort of place in the Language of these Countries, is call'd a *Veen*, whence the place was call'd the *Veen* of *Lo*, or *Lo-veen*, and the City, the City of *Lo-vern*. The same learned Man thinks this City was built, or that the place became an enclosed wall'd City in the times of the *Norman* Invasions of these Countries. The Name of it, says he, is observable in History before the Year 740. In the times of *Charlemagne*, *Carloman*, and *Charles the Fat*, this Country was much infested with the Incurfions of these *Barbarians*: At length the Emperor *Arnulph* gain'd a great and glorious Victory over them somewhere near this City, and from thenceforth freed this Country from them. This City also has two Walls, the one much within the other, which shows that it was at first a much less City than it is at present. The first Wall and the innermost begun to be built in the time of *Godfrey III.* Emperour, in the Year 1154. The outermost Wall which is at present the Defence of it, was begun in the Year 1354. was finish'd in 4 years time. In the year 1427. (says *Guicciardine*) the Compass of this Wall was measur'd, together with that of 4 other Cities which werethen thought the biggest of *Europe* on this side the *Alpes*; and it was found that the Compass of *Loven* exceeded that of *Ghent* 3 Roods; that of *Liege* 8; that of *Paris* without the Suburbs 8 also; and that of *Colen* 18. The Rood or Perch is reckon'd at 20 *Roman* Feet. The same Author, says he, upon Examination, found that the Compass of the Walls within was 6 Miles, which he reckons two hours; but the Compass of the Wall and

Dirch on the outside was 8 Miles. There are on this Wall 53 Towres strong built. The most remarkable one is that set on some of the highest Ground about the City, which is call'd, *The Tower of Expenses lost*. The Citizens built this at the common Charge, and design'd 7 such for Watch-Towres; but the Charge of this was so great, and some Calamities following, they were discouraged from attempting any more. From this Tower, they say, in a clear day may be seen the City of *Antwerp*. It was built in the Year 1364. the inside of it is Brick, and the outside Stone; it stands round, and of an equal bigness from the Bottom to the Battlements at the top. Between this outward Wall and the other are several spacious Fields, Orchards and Gardens. The Form of the City is round, and so 'tis the more capacious.

The River *Dyle* runs through this City divided into several Branches, and so is serviceable to several parts of it, but it enters the City in one Channel, and unites its several Channels again into one before it goes out of it. At the place where this River enters the City, there is a great Sluce, concerning which *Lipsius* relates, that in the Year 1573. a sudden Thaw, with a great Rain, came upon a mighty Snow, which was then lying on the Ground, the Keeper of this Sluce, not foreseeing the Danger, and neglecting to open the Gates of the Sluce in time, the River swell'd, and rose almost to the height of the VVall, then with its weight it broke in, and with a mighty Flood drove through the City, beat down several Houses, carried away many People and Cattel, and did besides a great deal of Damage to Goods and Household-stuff. It is united at a good distance within the VVall.

Wall on the lower side where it goes out of the City; and within this space lie the Ships that come up hither. For the River is navigable for good big Vessels up hither but no further. I saw 8 Vessels lying there, and there was room for more. By virtue of this River this City is capable of managing a good Trade, and it has had a very considerable one formerly, tho' now 'tis declin'd and gone. The Trade of the Wel-len Manufactory was very considerable here; 'tis said that in the year 1350. there were above 3 thousand Shops or Houses employ'd in this Trade, and in each House there were 30 or 40 persons doing the several parts of it, so that 'tis said there were ordinarily an hundred thousand persons employ'd in this Work within this one City.

Civil Broils were the ruine of this vast Trade, *Civil Dis-*  
and put an end to the Prosperity of this City, *sensions.*  
which now looks old and decay'd and too big for its Inhabitants. The occasion of this Mischief was this. The City had always been govern'd by the Families of the Nobility, who govern'd it in the Form of a Senate; but when Trade had made the Commons rich, they disdain'd to be govern'd, and grew so proud, that they would needs have a Share in the Government. After many Insurrections and Seditious to this purpose, they alter'd the ancient Government, and obtain'd that an equal Number of Commons should sit in the Senate-House with the Nobility, and with equal Authority. Then they had broken the Power of the Government, and it became too weak to hinder them from doing Mischief to one another; they were divided into Parties and Factions, which often fell together by the Ears. Once in the Senate House



they fell out, and threw one another headlong out at the Windows, who, falling, were receiv'd on the Pikes of others that stood below, and barbarously murder'd. When things were at this pass, there was no Authority that any one stood in awe of, they had Liberty enough now to destroy one another, as Malice, or Envy, or Covetousness, or Ambition set them on; there was no Order, no Safety, and a multitude of themselves discourag'd by these ill Effects of their own Folly, left their Countrey with their Goods and Effects, and came for *England*. Thus this People disdaining the Government under which they had grown rich, and flourish'd, pull'd upon themselves their own Ruine by altering it, and became intolerable to one another. The City had utterly sunk by this means, and made it self an heap of Rubbish, if the Prince had not settled here an University, which, together with some little Linen-Trade, is the present Support of it. It is still as it has been formerly, the Head-City of one of the Quarters of *Brabant*.

*University.* The University was erected here by *John Duke of Brabant*, in concurrence with Pope *Martin the V.* whose Bull to establish it bears date 1425. The Jurisdiction over all the Members of the University, in all Causes, Civil and Criminal, and over all Persons, whether Clergy or Laity, was thereby given to the Rector for the time being, and it was yielded by all Parties, even by the Prince himself. The Rector is chosen every six Months by the Academical Senate, and out of their own number: This Senate is made up of the Professors and the Presidents of the Colleges. The University is also encourag'd with many other considerable

ble Privileges granted to the Professors and Students. The Schools for publick Exercises are in a large Stone Building, not far from St Peter's Church. At the ground there is a Room which takes up the greatest part, I think, of the bottom, wherein they hold publick Feasts upon occasion. Over it is a stone Arch, supported with some very great Pillars. We went up stairs to see the Rooms call'd the Schools, they look the most of them, as unfinished; they are all large Rooms, and very high, for I think there is nothing over them. Those which are handsomest, and seem'd finish'd, are the Schools for Divinity, and for Canon Law. They have seats against the Wall, and are wainscoated to a good height. This House, in the time when the City flourish'd in Trade, was built by the City as the Hall of the Woollen Manufactory; it was finish'd in the year 1317. They had a beginning of a publick Library given them by *Laurentius Beyerlinck*, about the year 1627. to which some additions have since been made, but I doubt it is in no very good Condition, and therefore was not shown to us.

Pope *Martin* in his Bull of Establishment, gave a general liberty for all other sorts of Studies, but excepted that of Divinity. This also was granted 5 years after the Establishment of the University, by Pope *Eugenius* the IV. Upon the earnest Application of *Philip*, surnam'd the Good, Duke of *Burgundy*, and *Brabant*, and of the Senate and People of *Lowain*; and also of *Erard de Marca*, Cardinal, who was then Bishop and Prince of *Leige*; for this City was then in Ecclesiastical Matters, subject to that Bishop, as it is now to the Archbishop of *Meeblin*. He gave liberty for studying Divinity there, and that

*Faculty of  
Theology.*

the degree of Master should be conferr'd upon those who had perform'd a due course of study, and should be judg'd qualified for it by the President and Dean of the Faculty, or any that should be deputed by them. And then being Masters, they had liberty themselves also to read and teach Divinity; this Bull was sign'd and seal'd on the Nones of *March*, in the year 1431. the day which is the Festival of *St. Thomas Aquinas*, call'd the Angelical Doctor, whom the School of Divinity here respect as their Patron. This Liberty was no sooner granted, but they fell earnestly to work in the study of Divinity, and made *St. Augustine* principally, with *St. Thomas*, their Rule in stating all Matters. After some Deliberations among those who had obtain'd this Liberty about the settling a certain stipend for the Professors of Divinity, it was determin'd by a Bull of Pope *Eugenius*, aforesaid, in the year 1443. upon the desire of Duke *Philip*, and the Burgomasters of the Town, and other Rectors of the University, That there should be annexed and incorporated to Academical Professions, 3 Prebends or Canonicates of the Church of *St. Peter*, together with the *Plebania*, or Parochial Cure of the same; two of which Prebends, with the *Plebany*, were disposed to the 3 ordinary Professors of Divinity; the 3d. to the ordinary Professor of the Canon Law. Afterwards *Charles* the V. Emperor in the year 1546. augmented the School of Divinity with two daily and perpetual Lectures; the one to be upon the Holy Scripture for Explication of that, the other to be Scholastical upon the Master of the Sentences; and he endowed each with a Sallary of 200 Florins a year. The Lecture upon the Holy

ly Scripture was first committed to *John Leonardus Hassels*; to him succeeded *Michael Baius*, who is reckon'd the Father of those who have reviv'd the Doctrine of St. *Augustine* in the Church of *Rome*, against the *Pelagianism*, which it was running into, especially by the Writings of the new Order of the *Jesuits*. To him succeeded *Jacobus Fansonius*, *Jacobus Stapletonus*, *Foannes Paludanus*, *Cornelius Jansenius*, who died Bishop of *Ypres*: This is he from whom the followers of St. *Augustine*, and *Thomas Aquinas*, are nicknam'd *Jansenists*. He, that he might be sure to represent exactly true the Doctrine of St. *Augustine*, read his Works over, as he says, ten times; as he did this, he gather'd out of him all that related to his Controversies with the *Pelagians* of his time, and all his Doctrine concerning the Grace of God, and his Gratuitous Election; he then digested his Collections into a Method, and wrote from them a large Book, which he call'd *Augustinus*: When he had finish'd it he died, but left it as his Will to his Executors, that it should be printed, which was done accordingly. This Book has been, and is still receiv'd by many, as containing, and representing rightly the true Doctrine of St. *Augustine*, and these are loaded with the Odious Name of *Jansenists*: For the *Jesuits* and their Party have got that Book condemn'd and prohibited, having as they pretend, found in it 5 Propositions which are Heretical. And that they might the more effectually find out and oppress all who favour the Opinions and Sentiments of St. *Augustine*, they have obtain'd of the Court of *Rome*, a form of an Oath or Test, which they oblige all the Clergy to take, who are admitted to any Benefice wherein they must

must condemn those Propositions, as taken out of *Jansenius's* Book, and in the sense wherein he understood and used them, as Heretical.

The form of the Oath, as it was fram'd and establish'd by *Alexander* the VII. Pope of Rome runs thus:

*I N. N. submit my self to the Apostolick Constitutions of the most High Bishops, Innocent X. dated the 31st of May, 1653: and of Alexander VII. dated the 16th of October, 1656; and do with a sincere mind renounce, and swear that I renounce, and condemn, the Five Propositions drawn out of the Book of Cornelius Jansenius, Intituled Augustinus; and in the sense of them intended by the Author, as the Apostolick Chair has condemn'd them by the aforesaid Constitutions.*

This Constitution has occasion'd a great deal of Controversie which has run among the Divines of *France*, and of the *Lower Germany* chiefly: in which many bold Enquiries have been made into the Extent, at least, of the Pope's Infallibility; and both that and his Supremacy have been very familiarly treated and shaken, and have certainly suffer'd more from the Excesses of some who have set themselves extravagantly to advance them, than from the others who would bring them nearer to Truth and Justice: It would be too long a Digression here to give a particular Account of the state of this Controversie, and therefore I shall lay it aside for the present.

*Jansenists.* Yet I shall not wholly pass over the People call'd *Jansenists*, who are said to be very numerous in all the *Lower Germany*; they commonly go among the People, under the name of the good Party; and if some things be true of them,

them, which the Adverse faction in the Church of *Rome* lay to their Charge, they deserve that name. I shall take notice of some things laid to their charge by their Enemies, and tho' this may be reckon'd very improper in most cases, yet I reckon theirs will bear it; because their Enemies say many good things of them, and such as if they are not true, one would wish they were; and indeed they disparage themselves and truly recommend these People while they lay such things to their charge as faults, and as matter of Accusation. I take care in all the accounts I give of things in this relation to produce nothing but what is Authentick; and therefore, I shall derive my Account of these People chiefly from the Complaints which the Arch-Bishop of *Mechlin* has made of them in his Pastoral Letter, dated *October* the 12th. 1692. He therein lays to their charge, that they opine and speak with too little respect of the Authority of the Pope of *Rome*; that they despise the Church of their own Time, and cry up the Ancient, and Primitive state of Christianity: That they are for correcting and rectifying the Ecclesiastical Discipline of the present Times; That they set themselves against the Religious Families (that is, the several Orders of Monks, those useless drones that live in ease and plenty, upon specious cheats) that they reproach and calumniate these good People, and seek to suppress them. They are blam'd by him for making it a solemn and serious matter to come to the Sacrament of the Lords Supper; and for urging that People must come with minds purified from worldly and carnal affections; and for insisting upon a true repentance and amendment of Life, as necessary to the obtaining Absolution.

And

And it is reckon'd a mighty fault that they obliquely strike at the Worship of the B. Virgin, that they beat down the Esteem and Veneration of Images, that they ridicule the Peregrinations and Pilgrimages which are vow'd and made to them: They are blam'd for that they condemn the Pious Assemblies and Fraternities which are erected in Honour of the Virgin *Mary*; either in private Discourses, or in books Printed without the Authors names. Yea some (he says) are grown to that degree of Impudence, that they despise, as of no value, the merits of Christ and the Saints, as dispensed, and communicated by the Pope of *Rome*; who (he says) is the grand Treasurer of these things (meaning hereby the cheat of Indulgences); and that they condemn as superstitious and vain, all that trust and confidence which the Christian People justly (as he says) place in them. And those have been found he says (Oh horrid Crime) who have reflected upon the usual Sacrifices or Masses of Catholicks for the relief of the Dead; as if the Priests that say them, have more comfort and benefit from them, than any Souls in Purgatory. The consequence of these things he says is, that the Common People do many of them forsake the customs of their Fathers, grow fond of Novelties, and many others hang in doubt and suspense what they should do. (That is, whether they should reform in matters that need to be reform'd, or go on still in all their old Superstitions and Idolatries.) Such divisions too there are among all sorts of People upon these matters, that he fears a Schism, he says, and that at length some will shake off the bridle of Obedience, and rend the seamless Coat of Christ in pieces. Thus he  
does



does as his Fore-fathers were wont to do, that is, call a necessary Separation from a corrupt and wicked Communion, Schism; and by him too shall Reformation be adjudg'd Heresie; but there is a God that sees and knows all things, who will judge the World in righteousness at last, and give to every thing its right Name and Character, to whose righteous Judgment we appeal against the Haughty and unjust Accusations of Rome.

I have met with a further account of these *Jansenists*, as spread within the Dominions of the States General of the *United Provinces*; some particulars of which I think it worth while to produce, because they do agree with what has been said of them already; tho I cannot pretend it to be so Authentick as the former: for it evidently betrays it self to have been forg'd among the Jesuits, whom, honest People, one never knows when to believe. It speaks out fully the old spite of that Order against the University of *Louvain*, and Mr. *Anthony Arnould*, the famous Doctor of the *Sorbonne*, and their terrible Scourge. It imputes *Jansenism* to the generality of the Secular Priests, within the Dominion of the States General of the *United Provinces*; whom the Author represents to be in great numbers spread about and fixed in Parochial Cures in those Provinces. These he makes to have been infected with this feign'd Heresie, by virtue of their being bred in that wicked place, the University of *Louvain*; and partly by the influence which Mr. *Arnould* aforesaid had for a long time in these Countries, whom he will have to have liv'd at *Delft*, during the time of his retirement, which was for several Years, to avoid the malice of these Fathers,

thers, till he died: And I may add that his Friends have as yet thought fit to conceal the place of his Burial, lest the dead body should feel the furious vengeance of the implacable Society of Jesus.

This Author imputes to these *Jansenists* in *Holland*, that they hold and teach all the extremity of the Predestinarian Doctrine, in all the enormity and absurdity of it; but this one cannot justly believe of them, as well, because they constantly disown and reject all that, as because the *Calvinists* of these Countries fall foul upon them on the other side, and have treated them very rudely, and ill, because they will not explain the Points belonging to that Controversie just as they do.

That which I design especially to take notice of is the Novelties practice, which they are said to introduce among the Papists in these Countries. There are, 'tis said, many of these Priests who regard as null and invalid the Confessions made to any of the Religious Orders, and upon that ground do require of the People when they come to them, that they begin and make to them the Confession of their whole Life past, even notwithstanding that they had made a general Confession at the last Jubile: They put in practice the maxim of Mr. *Arnauld*, in his book of frequent Communion, which is, That those who want a sincere and pure love of God ought to be separated from the Holy Communion. (It is indeed a heinous crime with the Jesuits to insist upon the absolute necessity of the love of God, either to fit men for this Communion, or for their Salvation.) These Priests are said to impose hard and rigorous Penances for very small Crimes. Many of them, particularly

ricularly at *Rotterdam*, *Delft*, and the adjacent places, pronounce the Sacramental words of *Baptism*, *Absolution*, *Marriage* and *Extrem*  
*Unction* in the Vulgar language, when they administer these Sacraments. Some pronounce those words twice; That is, first in *Latine* and then in *Dutch*, and that without fear of committing Sacrilege by this Repetition of the sacred words, which do not operate the second time that which they signifie. They condemn and disparage in their Sermons, and Books which they distribute among the Protestants, the rich and costly furniture of Altars, and the magnificence of consecrated Vessels: They with *Judas* (to put them in good company) call this a wast of expence, and a true Luxury. And for the most part they make so little account of Indulgences, especially of those which are to be applied to the Souls in Purgatory by way of suffrage; that there are many, and those some of the Principal among them, who refused to publish, others who very negligently publish'd, that of the Year 1690. granted by Pope *Alexander VIII.* which is the more surprizing, says this person, because the Catholicks of *Holland* have been wont to have a particular devotion for these things; especially for the Indulgence which is granted to the general monthly Communion, for the living and the dead. These Gentlemen, he says, do particularly declaim against this, and endeavour to abolish the use of it. They speak of Purgatory in a very unworthy manner, and yet worse of the Relicks of the Saints. They publish that we are not bound to believe that the Saints know the Prayers which men make to them. They do not content themselves only to leave out the Title  
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of *Immaculate*, which their Ancestors were wont, time out of mind, to give to the Blessed Virgin in the *Dutch Creed*: nor to change the Phrase in the Angelick Salutation, *Blessed art thou above all Women*, into this, *Blessed art thou among Women*; But they have also gone further than all this, and have taken away from this Salutation all that which transforms it into a Prayer, leaving out these words, *Holy Mary Mother of God pray for us Poor sinners now and in the Hour of our Death*. And the retrenching of this is the more scandalous, he says, because these words are the only ones which the Protestants disapprove of in the *Ave Mary*. And he concludes 'tis an infinite thing to go about to recount all the like novelties which they run into, they are so numerous. Be it so. These things I leave to the Wise to make their use of, and to consider what use might perhaps be made of them, when his Majesty shall be able to find a Person to reside in those Countries, who has a due Sense and Veneration for Religion, and a Zeal to encourage and promote Reformation, and who would make the Excellent way of Worship used in the Church of *England*, and admired abroad by all judicious persons that know it, as publick and notorious in his Family as he could. God grant such a time may come

To *Jansenius* in this Lecture succeeded his Friend *Libertus Fromondus*, a follower of his Opinions, and the Editor of his Book. By additions of later times the Faculty of Theology here is augmented to Nine Professions: And the ordinary College or Society of this Faculty is made up of Eight Doctors, whom they call *Legents* and *Regents*: Because to these alone belong

belongs the Authority of governing the School of Theology, and the Students of the Faculty; and of examining the Students in order to their taking of Degrees, and these alone enjoy the Emoluments of the School. And these, when any of their number dies, chuse another into his place whom they judge the most fit for it. At length those of the Religious Orders are allow'd admission into this College; but with this restriction, that there shall never be two of the same Order in this Society at the same time.

There are in this University of founded Schools and Colleges 32, besides the Colleges of the Religious Orders. Some of these are appropriated to the Arts, some to Languages, to History, to Politicks, some to other particular Faculties: And some are not confin'd to any one sort of Study, but serve in general for all. There are some Colleges to which certain annual Sums are left by the Founders, for provision for so many Students, which not being ordinarily enough to provide them their diet, they must supply the remainder out of their own Stock. In others there is a full and sufficient provision so made for their Diet. In others beside Diet, they are allow'd by the Foundation Fire, and Candle, and some further assistance for their Studies. These allowances they call here Purfes. They are for the most part annexed to such and such Colleges, and expressly design'd for the encouragement of particular Studies, which therefore, they who enjoy them are bound to follow. Some Purfes are given, which leave the Possessors at liberty in what College they will to reside, and so to

what Study they please to apply themselves. Every College has its President, who has the direction of the Manners and Studies of the Students, and the Care of the Family: And besides him, there are Visitors either appointed by the Founder, or deputed by the University, or by the Heads of the particular Faculties. It is their business to admit to the Enjoyment of the Purfes belonging to the College to visit, at stated times in the Year, and enquire into the Studies and Manners of those who enjoy the Purfes; and to Audit the Accounts of the College once in a Year. I went into some of the Colleges, and found them built round a Court; in one corner of which from the bottom to the top was the Presidents Apartment; in another place the Chappel: And all the Rooms below were of some general use; as Dining Room, Kitchen and the like. Over the doors of some we should see written, *Schola Physica*, or *Schola Logica*, &c. In two Stories above were the Chambers for the Students.

Jesuits.

The Jesuits that first invaded this City were but two; they could do no great feats, therefore more were added to the Number, at length they were strong enough to build a College or Castle, being assisted by a good Legacy left them by *Torrentius*, Bishop of *Antwerp*; and then they soon fell to making War upon this University. They have had a mighty mind to hold publick Schools here for the Arts, and for Theology. They have used all their Arts, which are many, both fair and foul, to accomplish this. Against their first Attempts the famous foremention'd *Cornelius Jansenius*, (who was born for their shame, and ruine at last) was

was twice sent into Spain as Deputy of the University; who manag'd the Cause of the University so well in the Court of Spain, that these Fathers were then defeated, and forbidden to do what they had so much mind to. This good service done to Truth and Justice, and the Interest and Quiet of the University, was the first foundation of all the spite and malice, with which those good Fathers have since persecuted the Book and Memory of Bishop *Jansenius*. To this day, I was told they have not been able to accomplish the erecting of any School here, but they are only permitted to Catechise Children in their Chappel; which they do every Lords day in the Afternoon, at the time of Vespers.

They have here a Chappel which is very large, and looks great and Magnificent, but is not fine. The Frontispiece is good, and well-proportion'd Architecture, and very large and high. At the top in the Stone-work, is the Cypher for the Name Jesus, which is call'd, I think very unfitly, the Arms of the Society: On each side of this is a Fame with a Trumpet: If we may interpret the Figures by the Actions of the Society, we may say they signifie, that the renown or Infamy of the Society is spread every where by Fame; rather than that the Honour of Jesus Christ is spread by their Society. They are very angry with a Person that Interpreted the J, H, S, in the Cypher, to signifie as Latin Letters, *Jesuita Habens Satis*; and indeed we may be angry with him too, for we cannot think they have yet had their deserts. The Chappel stands in a rising Street, and one sees it from below, which advantage

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together



together with the height of it, makes it look great. In that place too the Street is wide, and gives room enough to view the Frontispeice all at once, and with advantage to the proportions: to the bottom of that and the entrance of the Chappel is an Ascent from the Street of a great many Steps. I did not observe any Great House belonging to it, their House makes no show, to their sorrow. Over the Entrance of the Chappel, on the inside which is at the *West*, there are set up above the Organ Gallery four Pictures of *Franciscus Borgia*; They are of a Wainscoat colour, upon Boards, and the Boards are cut to the shape of the Pictures, they are all at the full length of a Man. At the bottom of each Picture is the Name of the Saint, for they have got him Canonised, and to the Name is added an Elogium in a word; One is *Francisco Borgia Justo*; the other add to his Name these 3 Epithets among them, *Prudenti, Temperanti, Forti*. I could not observe that there was any thing added to the Picture which might be reckon'd a Symbol of the Epithet, or Elogium under-written. This Chappel is lighter than that at *Antwerp*, and I believe is much larger, but has not so much finery to show, and looks very naked and plain. The Pillars, which support the side Gallerys and the Roof, are very Great ones, and I believe there are 6 on a side, and tho' they are so big, they seem to be at a good distance from one another. There are but few Pictures in the Chappel on the side Isles; Those that are there chiefly represent some Saints of their Order, with some Part of their Story. In one I took notice they have set *Xaverius* sitting

ting upon the ground, as in a Wilderness, with two or three Leopards about him, and he is handling their Claws, and they sawning upon him. At the bottom of the Picture is an Inscription in *Latin*, signifying that He tain'd the Savage Nations by the Faith of Christ. This *Xaverius* is a great Saint among them; but the scene of his Story is laid a great way off, even in *China* and *Japan*: They call him the Apostle of the *Indies* and Martyr. He was put to death by the Magistracy in *Japan*; 'tis likely for some Villany or other, as we have reason enough to suspect; because we find (as I shall have occasion to take notice hereafter) that whatever any of this good Order are put to Death for any where, their Brethren make Martyrs of them, and say they died for the Catholick Faith. The *East* ends of the side Isles have each of them an Altar very finely built up with Marble Pillars, and a good peice of Painting over them. That on the right side as we look up is dedicated to *Xaverius*; that on the left to *Ignatius Loyola*: Over the former Picture is written in Letters of Gold, *Sancto Xaverio Sacrum*; Over the latter, *Sancto Ignatio Sacrum*; and both, as I remember, leave out the mention of Almighty God. I doubt not but these Altars are design'd more for the Honour of these Men, than for the Glory of God. The peice of Painting over the high Altar represents the Fable of the Blessed Virgins Assumption. The Altar was at this time dress'd extravagantly fine, and rich, in appearance: Every thing shin'd with Silver and Gold; In the middle above the Altar, between six tall Silver Candlesticks stood two Angels, as tall as

a Child of two years old; which seem'd to be Silver; with a Drapery thrown over the greatest part of their bodies, which was gilt with Gold. These put out each of them a hand, with which they supported between them a large Crown: This, too, seem'd to be Silver, and shin'd as if it were set with some precious Stones: The Angels turn'd their faces inward, and somewhat downward, as looking upon what was under the Crown. There stood under it a tall, large Remonstranter with the Hostie in it, which appear'd through the Crystal in the middle of it. Besides these things there were set along over the Altar several other things for Ornament, which were gilt with Silver or Gold, and these were intermix'd neatly with great Bundles of Flowers. The Ornament of the Table before, which is commonly something very fine, was of Scarlet Velvet, with a broad flourish along the top, and about the ends of it in manner of a Lace, which seem'd to be solid Silver, gilt with Gold. In the middle of the piece, it being now *Whitsunday*, according to the stile of the Church of *Rome*, there was the Figure of a Dove, which seem'd also solid Silver, with Raies about it, which were an Embroidery of Gold. The company here at *Compline* was very small.

The Chappels of other Religious Houses that we were in were neat, but none of them appear'd very rich or fine. The best we saw was that of the *Minder Broeders* or *Minorites*, which had a great many Altars, and a good Company of People. Their Quire is very close, as is their usual manner; We went through a dark Alley in the Church, to a door on the side of it, and  
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lookt in: There were a great Company of the Monks a singing their Service. The High Altar was very finely adorn'd with Silver Candlesticks, Flowers, &c. Before an Altar which is on the left side as one goes in at the door of the Quire, at the *West* end of it, which Altar I think is Dedicated to the Virgin *Mary*, there lies a Tomb-stone, in which in Letters of Brass is inlaid an Inscription in *Latin*, which signifies, That what remains of *Justus Lipsius* on Earth is reposed there. Lipsius.

*Lowain* has besides the Churches of Religious Orders but 5 Parish Churches. A number which would be much too small for the City, even as 'tis now peopled, if all the People, as they ought to do, did attend the worship of God at their respective Parishes. But in the Church of *Rome* People run where they will to confess, and to worship; and divide themselves between the Secular, and the Regular Clergy: And the Congregations in the Chappels of the Religious Orders are properly so many separate meetings of People, that forsake the Bishop and his Presbyters, and put themselves under the Conduct of these Good Men, who assume to themselves the name of Religious, as if they were eminently so, and call the other Secular, as if they were men of the common World.

The chief of these 5 Churches is that of *Sr. Peter*: It is a Collegiate Church, and entertains 18 Chanoines, a President, and a Dean. It was *Whitsunday*, as I have said with the Church of *Rome* when we were there. And according to Custom all the Chanoines, and the Presidents of the several Colleges appear'd

in their greatest finery. Their Copes were very rich, being some of them Cloath of Silver, or Silver and Gold mixed, and cover'd with rich Embroideries of Gold and Silver; some few were of Silk well Embroider'd with Gold and Silver: They were about 40 persons that were thus dress'd. They came out of the Quire two and two singing, with two Wax-Tapers burning carried before them, they marched singing out of the Church, but without the Host, attended by the Booksellers in their Gowns, who had a little Silver Mace carried before them; they had also in their train the Principal Magistrates and Officers of the Militia of the Town, and a guard of Souldiers. They went in procession round the Church on the outside, when they came in again they set themselves in two rows along the middle Isle and sung a good while. Then they enter'd the Quire and took their seats, and the High Mass for the day, which was celebrated with Musick, begun. This was not celebrated at the High Altar, but at an Alter almost behind it, at a Chappel in the Passage round the outside of the Quire, and was perform'd by the *Capucines*, who are favour'd with a Plenary Indulgence at this time, and which is to be obtain'd here. On the High Altar therefore there stood at this time under an Arch made for it, a Remonstranter with the Wafer in it. This was a tall flourish work of the largest size of any that I had seen of the kind, and was very richly gilt with Gold. The peice of Painting here represented our Saviour as risen from the dead, and giving the Keys to St. Peter.

On the right side of the High Altar, under one of the tall Arches which surrounded the Quire stood a sort of a little Steeple of Stonework; It went up tapering with Pillars and Arches set as in several Stories one above another, to the top of the Arch which it stood under. It was in many places gilt upon the Cary'd work of it, and lookt very fine. On the outside it was encompass'd with high Brass bars, to keep People at a little distance; on the top of them were a great many white Wax tapers, which I believe were more than a yard long, and gilt about in rings, but not lighted. I saw many People go to this place, drop down, and say a Prayer, and then away again; I askt a Townsman with us what was within there, for at that time we could not conveniently come near to see: He told me our Good Lord was there, by which he meant a Consecrated Wafer; I afterwards had opportunity to go by the place, and saw a little Remonstranter standing in the middle of an Area, at the bottom of that building with a Wafer in the middle of it. It is usual with them to call this Sacrament *Our Good Lord*, or *our Good Lord God*: This puts me in mind of what a Woman at *Antwerp* said to an *English* Servant, to give him warning to withdraw when the Sacrament was coming by: *Lope Duyvel, Lope* (said she to him) *Onse Lieve Heer Gods komt. Run Devil run, our Good Lord God comes*; and down she dropt immediately upon her knees to receive the Benediction as it pass'd by: which doubtless she was very fit for, having in the same minute revild, perhaps a better Christian than her self, with the name of the Grand Enemy of Jesus Christ. I

saw

saw the same sort of building again in St. James's Church here, which was also there applied to the same purpose.

In this Church of St. Peter is a Chappel dedicated to St. Charles Borromeus: He was Arch-Bishop of Milan not very long ago, a secular Priest only, and of none of the Religious Orders, a Cardinal too, and yet in great repute in the Church of Rome for a mighty Saint. His family is one of the chiefest in the Dutchy of Milan. His Father Count Gilbert, married a Wife of the House of the Medici, who was Sister to Pope Pius IV. This Son Charles was born the second of October, 1538; was made an Abbot at 16 Years of Age. In the Year 1560, when he was yet but 22 Years of Age, his Mothers Brother being by that time Pope under the name aforesaid, this Nephew Charles was made Cardinal: While he was Arch-Bishop of Milan, in the Year 1576 a terrible plague fell upon the City of Milan, which brought with it many other dismal Calamities: He made himself much belov'd by the People for his Charity to the Sick and Poor at this time, and for the care that he took of them: The Plague did not cease till the Year 1578: He still continued among his People, visited several that were sick of the Disease, yet never was sick of it himself. And now he is become, in the repute of the Roman Church, a Patron against the Plague, and sudden Deaths. In the Chappel here dedicated to him, there is a little Chest with a Cryстал on the side of it, through which one sees something, but I could not guess what it should be; but this by an Inscription is said to be a Relick of St. Charles. On the outside



side of the Partition which encloses the Chapel stands upon a Post a strong Box lockt, with a hole to put Money in at, and by it a Dutch Rhime, signifying that, *The best means to drive away from our selves the Plague, is to Honour St. Charles with Alms.* There are Litanies hang'd up in Frames before a place to pray at, which the People are taught to say to St. Charles. In the same enclosure are contain'd also, as an Inscription tells us, the Relicks of St. Dorothy, who is there said to be a Patroness for breeding and Child-bearing Women. I cannot find how this comes about, or on what this esteem of her is built, for she was as story says a Virgin Martyr. The Church of Rome commemorates her on the 6th of February, and in the Mass for the Day, is this extravagant Prayer used.

*Grant O Lord we may obtain the Pardon of our Sins, by the Intercession of the Blessed Dorothy, Virgin and Martyr, who was always acceptable to Thee, by the merit of her Chastity, and by the Profession which she made of thy Vertue; through our Lord Jesus Christ, &c.*

It is evident by this, and many other of their Prayers, that they even equal the Saints to our Saviour in the Office of Mediation. Here they ask the greatest benefit, Pardon of Sin, by virtue of her Intercession; and this Intercession of hers they expect shall prevail by the merit of her Chastity and Vertue. Sometimes they mention the sufferings of Martyrs, as what they hope shall prevail for them, and even satisfy for their Sins. Which things show how much they differ from true Christianity, which, as  
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the Apostle has taught us, acknowledges but one Mediator between God and Man, the Man Christ Jesus.

At an Altar of the Virgin *Mary* in this Church, these Compliments are given her by Inscriptions about it: *Sedes Sapientia*, and again *Virgo Maria Illuminatrix*. Let it be judg'd whether these are not Attributes that signify something may be expected from the Virgin *Mary* her self, and that it is not true what the explaining People of the Church of *Rome* pretend, That they only pray to the Saints to pray for them. When the Virgin *Mary* is call'd the *Seat of Wisdom*, and an *Inspirer*, would not any one who believes this of her think that he might expect Wisdom and Illumination from her? And when a Saint is call'd a Patron in such and such particular Cases, the People are led to understand that 'tis the Saint that helps in such cases by vertue of a Power given him from Almighty God. For if praying and interceding be all their business, one Saint may pray for any thing as well as another.

In this Church there is an Altar dedicated to the Holy Trinity, as an Inscription tells us in these words, *Deo Trinno Sacrum*. The Altar-piece is a Picture, such as they usually make, for the dishonourable, and Impious Representation of the H. Trinity. One sees painted an old Man sitting in the Clouds with a tripple Crown on his Head, a younger Man sits by him on his right hand, holding a Cross, and over them is a Pigeon hovering with a Glory about it.

The Church of St. *Michael* is said to be the oldest in *Louvain*. It stands upon the Innermost Wall, and the Gate-way through the Wall

Wall goes under the Church. For this reason one cannot think that this was the first Church built here; because no People would have set their Church upon the outermost Wall of the City, as this was at first. By a Printed Paper posted up within the Portal of this Church; it was said, That a plenary Indulgence was to be obtain'd there, by all those who shall come and offer at the Altar of the Holy Trinity, on the Feast and Octave of the H. Trinity, which was now approaching, for the Redemption of Christian Slaves out of the hands of the *Turks*. And those of the Fraternity of the Holy Trinity who should come hither for this purpose, were to enjoy all the Indulgences, Benefits, Priviledges which belong, and are granted to the Fraternity of the Cord of St. *Francis*, or to that of the *Rosary*, or that of the Girdle of St. *Augustine*. Very much, but perhaps not all worth two pence. Within the Church is an Altar to the Holy Trinity, which seems much out of repair, and deserted; for which reason perhaps the aforesaid bait is laid to draw People hither: There is a wretched Image of an Old Man, over it, which was all I could make out: perhaps because it stands somewhat dark. This Church is but mean in all respects. There are in it two or three Altars to St. *Michael*, where we see an ugly Image of him treading upon a Dragon. By one of these Altars is a Box to receive Money, and by it an Inscription which says, That Offerings of Charity should be given there to the Angel St. *Michael*, that he may stand by us in the time of our need: And he is there said to be  
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the Patron against the Head-ach, and burning Feavers.

We had spent as much time here as we could afford, and were endeavouring to get from hence to *Namur*. We found that there was no stated Carriage between these two places: That we could not hire our Carriage for our selves, but at an unreasonable rate; and no man cared indeed to carry us that way, it being out of the Road of business at present. But to *Maastricht* or *Brussels* we might go; because this was the time of year for using the Waters of *Aix la Chapelle*; and this occasion'd them a great deal of employment in that Road. We had not secur'd our places in the Coach for *Namur* from *Brussels*, and must perhaps have been forc'd to stay there longer than we could afford if we had gone back thither, and so we resolv'd to go from hence for *Maastricht*, thinking that perhaps we might from thence go conveniently for *Namur*. This passage they reckon'd to us at 14 Hours, but by reason of the badness of the Ways, and the slowness of their travelling we made it I believe near 20 hours, for it took us up two long days to get to *Maastricht*.

Passage

### Passage from Louvaine to Maeltricht.

ON *Whitmonday*, according to the Roman file, we took our places in a *Charrette* that was bound for *Maeltricht*. We were in all 6 or 8 Persons in the *Charrette*, and were drawn by 3 Horses: We paid each person, for this passage, two *Pattachons* at 48 *Stivers* each, which came to 9 *Guilders* 12 *Stivers* for two of us. We began our Journey about 11 a Clock before Noon, went through a great part of the City, and out at the *Tbiennen Port*: so we left *Park Abby* a little on our left hand. This is a House belonging to the Order of the *Premontstratenses*, who were taken notice of before at *Antwerp*. The place still retains the Name it had before it was taken to this Use. The House stands in a Park, a place made very pleasant by a little Wood near it, and fine Fish-ponds, a little Brook, and curious Meadows. This account is given of the place, and tho' we could not see it, I think fit to mention it because this House has been Honour'd with the Presence of our King, who several times lodg'd here during the late War.

Through all this Journey to *Maeltricht* we often saw the miserable Effects of War: A Country of a rich and Arable Soil fit to bear Corn, but much of it untill'd: Many Houses ruin'd, and others made uninhabitable: And it seem'd to me that the Country is much exhausted of its People. It may be supposed that

that during the War many were forced into the Armies on one side and the other, and in them destroy'd; and many of the People might be fled into other Countries for the safety of their Lives, and be still begging or working there for their lively-hood. This Country is generally open Champion Country, and but too Commodious for the marching of Armies, as the poor Inhabitants have had reason to think.

*Thienen.*

About the middle of this Days Journey we came to *Thienen* or *Tilmont*; which is a little City situate upon the River *Gbeer*. This City to go round it by the Wall, is, they say, about a Mile in compass: The Wall seem'd at present but in a ruinous condition, we also saw many Ruines within, and many Houses almost so. The River runs through this City, they say, under 12 Bridges. There are 7 distinct Markets, that is, Market-places, for several things, according to the manner of this Country; and the City stands in a rich fruitful Country which is able to afford it all things necessary to Humane Life. It has been formerly a City of Great Trade, and was the Head City of one of the Quarters of *Brabant*; but that dignity has been long transferr'd from hence to *Hertogen-bosch*, and now this City is within that Quarter, which acknowledges *Louvain* for Head of it. There are two Churches observable in it, which are Stately and Magnificent buildings, the only remaining signs perhaps of its former Grandeur. One is dedicated to the Virgin *Mary*, which stands upon a very wide open place: It is

not find within, for without doubt the City is but poor. There had been a Procession on that day, or perhaps on *Whitsunday*, wherein had been carried the Image of the Virgin *Mary*, and that of a Bishop, whom I suppose to be *St. Germain*. These Images stood in the Church, on the things by which they carry them on mens shoulders. They were but little Images, but dress'd very fine; their upper Garments were both the same, of Scarlet-Sattin, with many and large flowers of Gold wove in with it: By their standing still in the Church, I concluded they were to be carried again on some other day of the Octave, which is that they sometimes do. I went also into the Church of *St. Germain*, who is said to have been Bishop of *Paris*. Here is a Quire wherein they were singing Vespers, it seem'd very naked and mean within. At some of the Altars in the other part of the Church, the Ornament set before them, was good fresh Silk, with large and frequent Gold Flowers upon it. We staid here but an Hour, went through the City; passing by the end of one Street we saw it wide, and the Houses in a pretty good condition, but those in our way were all very miserable.

When we were gone a little way out of *This* *Our Lady of the Stone* we saw a Chappel built of Brick, with the Rubbish and Ruines of some other building about it. This Chappel has an Image of the Virgin *Mary*, call'd *Notredame de Pierre*, or *Our Lady of the Stone*, which is in great Veneration and Esteem with the People of this Country: our Honest foreman rode by it with his Hat in his lap for a good way together.



As we were passing, our Company all concurr'd in giving us this following account of this Image. It was at first found ready shaped and form'd in a Rock; but I asked, and they could not tell me when this was. But when found first, it was not above a span long; but it has grown ever since, and does grow still, for it seems it is not yet got to the full bigness of an ordinary Woman, tho' as they represented it, she was grown a very great Girl. They told us, she grows almost an Inch in height every Year, and then they did well not to say when she was first found; for at that rate of growing, if she had been long there, the little Chappel would not have held her.

To this Image, People come for relief against the Stone or Gravel, and in time of Peace this Chappel is much frequented, especially upon particular Days, at which times I suppose some Indulgences are the Lure to draw People to it. They told us, that on *Easter Monday* last, the Country now being quiet, there were reckon'd 7000 People, who came to pay their Devotions here. This silly Story was told us, with a great deal of gravity and seriousness, and we, to encourage them to give us such accounts of things as we pass'd, receiv'd it with as much gravity, and seeming admiration: Upon which a good Man in the Company, who came from *Berg St. Winc.* and was going to the Baths of *Aix*, told us, They have at *Bullen* an Image of the *Virgin Mary*, which came thither in a Ship alone.

The same Man when the rest of the Company were telling that it was good to Pray at this Image against the Stone; said, Yes, yes, she

she is the Mother, she cannot fail: intimating that which 'tis without doubt the People generally imagine, that she as a Mother may still pretend to have some Authority and Regard with our Saviour. Indeed they must needs be betray'd into this Opinion, by the extravagant Prerogatives which are given to the Virgin Mary, in the Devotions to her, which the Priests teach them, and by seeing our Saviour for the most part represented as a Child in her Arms: As if he were still in a condition of subjection to Her; who is now possessor of all power in Heaven and Earth, and is Head over all things.

But by the esteem of this Image, it is easy to judge whether the Church of Rome reckons there is any Virtue in Images or not; and whether or no the Papists put any trust in them. Can it be said they believe there is no virtue in this Image, when they pretend it cures the Stone? And do they put no trust in it, who come an hundred Mile perhaps to this place, in hopes to be cur'd here of this Distemper? And can we find any Instances of Veneration paid by the Heathens to their Images, beyond what is practised and taught in the Church of Rome? The Arch-Bishop of Mechlin in his Pastoral Letter directs; That the Images of the Virgin Mary, especially those that are famous for Miracles should be frequented; that they be carried about, after the manner of our Ancestours, says he, in publick Processions, that they be illustrated with lighted Flambeaus, and honour'd with stately Bands, Litanies and Prayers. A direction which would far better have become a Heathen Priest than a Christian Bishop.

*Leeuwe.*

After about two hours Travel more, we came to another little City call'd *Leeuwe*. We went to this for a good way upon an old broken pitch'd Cause-way. The ground about this City is flat and low: At a distance the Meadows seem very wet and soft, which is the reason of this made way; but as we came nearer the City the wet seem'd to encrease, and about the City there seems to be a perfect Morass or Bog. There were some out-works, set here and there upon some dry spots in it. We found the Gates ruin'd, the Walls in a very ruinous condition, and many heaps of Rubbish about in the Town within. It is now, whatever it may have been formerly, a very wretch'd place. This City is within the Quarter of *Lonvain*, but just upon the Borders of it; for soon after we were gone from this place we entred upon the Dominions of the Prince of *Leige*. There was a Spanish Garrison now in the Town; who had deckt their Guard house with Boughs, and hung their Colours out at the Windows: We found also the Streets strow'd with fresh Greens; which things were the signs of a Procession that had been there this Day. A good big Bell was calling People to Church, and they were hastening to catch I suppose the Benediction at *Compline*. We did not alight nor stop here. When we were out of the City we pass'd by a pretty large Lake, which was on our left hand, at a little distance from us, and lies very near the Walls of the City on that side.

Near this City, at the distance of about two Hours, was fought the famous Battle of *Landen*; in the Year 1693, in which *Luxemburg*, the French General, in his last Campaign, won the Field, and

and lost his Army; he might indeed pretend some right to it when it was strow'd with the Dead Bodies of his best and boldest Troops, who were chiefly his *Switzers*. And he had reason to be very pertinacious in the Case, tho' he expos'd his men to a Prodigious slaughter; for the double number which he had to that of the *Confederates*, would have doubled his shame at least, if he had suffer'd himself to be beat off. He therefore push'd on his own men to be kill'd, as long as the Ammunition of the *Confederates* lasted, and then those he had left kept the Field.

About an Hour after we left *Leeuwe*, we came to *St. Tryden*, which was to be our resting place for this night. This was, they say, in ancient times the chief City of those *Gauls*, whom *Julius Caesar* calls *Centrones*, and of whom he has much to say. This perhaps may be the occasion of the corrupted name, which some in late times have given to this City, calling it *St. Tean*. The name of *St. Tryden* it has from the Monastery of *St. Trudo*, which is here. It is a Monastery of the *Benedictines*. This City with a Territory about it almost to the Gates of *Leeuwe*, is subject to the Prince of *Leige*: But half the City is the revenue of the Abbot of this Monastery; and when the Magistrates of the City are chosen, this Abbot chuses an equal number with the Prince. We came late to Town, and all Churches were shut: the doors of this Monastery were just then shutting, so we could see nothing within. Indeed the mean appearance of the outside of all things here made us the less curious or desirous to see the Inside of any Places. One Church there was whic

had its Steeple down to the ground, a great deal of rubbish lay about it: A Wall was set up to close the *West* end, but that seem'd in danger of falling too; yet the Windows of the Church were whole, and I suppose it is used. Almost all the Houses we saw here lookt old and ruinous. We lodg'd in a House that seem'd to have a good deal of room, but it was very ill accommodated: Our Chamber had 4 pittifull Beds in it, and all of them were possess'd.

*Borchloen.*

We willingly left this wretched place betimes the next Morning, and took our way for *Maestricht*, through the Cities of *Borchloen* and *Tongeren*; both within the Principallity of *Leige*. *Borchloen* commonly call'd *Loork*, has some Jurisdiction over the neighbouring Villages in a little compass: And these are known to have belong'd to it, up as high as to the time of *Charlemagne*, and before that. It was formerly with those Villages call'd the Countrey of *Droffem* from the Lords of that name, to whom the whole belong'd. It appear'd now a miserable, poor, and ruinous place, and to have nothing worth observing. We pass'd through it without stopping.

*Tongeren.*

We went on to *Tongeren*, and there staid an hour or two to refresh our selves. This City is miserable, old, and small now; but was worthy, if we could have staid, to have been well view'd and consider'd, for the old ruines that are about it. We observ'd several peices of great Stone Walls, which evidently enough shew'd that they had belong'd to something more Magnificent than the sorry buildings that now depend upon them. Having a little time after Dinner, I went out and observ'd a great deal of this in going to the Church, which I would have

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seen, but it was shut. There is now a Wall about the City, but ruinous, as well as the Gates of it, and of but little compass. It lies upon a little River, call'd the *Jecker*, which comes down from *Borahworm*, having had its rise not far above that, and from *Tongeren* it runs down to *Maestricht*, where it enters the *Maese*. This City has its name (as *Munster* says, tho' some give it a much higher Original) from a People of *Germany* call'd *Tungri*, who were the first of them that pass'd the *Rhine*. They pass'd, it seems, the *Maese* too; and possessing a vast Country here about, built here their Chief or Head City: Many Cities in *Brabant*, either built by this People, or Conquer'd by them, were subject to this. It has been the Seat of a Race of Kings, who had a great extent of Dominion: Those Princes call'd the *Pepins*, from whom descended the famous *Charlemagin*, deriv'd themselves from the Race of these Kings. It is very probable that this Dominion extended it self over great part of *Brabant*, the County of *Namur*, and even to *Cologne*: The Memorials of which are thought to be several Towns scatter'd about, in this Tract of Land, whose names resemble that of *Tongeren*: As *Tongerheim*, near *Colen*; *Tongerloo*, a Town far from hence in *Brabant*, near *Herentals*; And *Tongrin* in the Province of *Namur*. It is not to be doubted but *Pliny* in his Natural History speaks of the *Spas Water*, which he puts within the Dominion of this City, and which lies in the Province of *Loize*, between the *Maese* and the *Rhine*. *Guicciardini* tells us, there is to be seen at *Tongeren*, as what I suppose was remaining in his time, tho' we heard nothing of it, an Ancient *Heathen*

Temple; 'tis but little, says he, and was dedicated to *Hercules*, as appears by the Effigies over the Gate. The Church which is here now, is dedicated to the Virgin *Mary*; an Ancient building. He mentions and refutes the Opinion of *Hubertus Thomas*, whom he calls a learned Man, and who was a Native of this Country; who says, that in former times the Sea came up to the Walls of *Tongeren*: This *Guicciardine* reasonably enough asserts to be an impossible thing, and most certainly false; the nearest part of the Sea, is at least an hundred Mile distant from this City: and all the whole Provinces of *Flanders*, *Zeland* and *Brabant* must have been in the bottom of that Sea which should reach hither. It is, however, certain that this has been a Great, Populous, and Royal City. It was sackt by the Cruel *Attila*, King of the *Huns*, when he invaded these Countries; He put to the Sword as History tell us, all that he found in it, and threw down, among other Buildings, more than an Hundred Churches; by which we may judge of the bigness of it at that time. Being somewhat recover'd and rebuilt after this Calamity, tho' it could never attain its former Grandeur, it was destroy'd again by the Incurfions of the Barbarous *Normans*, in the time of *Charles The Bald*. This destruction it never recover'd, and has now no remains of its former greatness; but only, in Venerable ruines: which show themselves, many without, and some within the present City. Such miseries are the common attendants of War; when the just Providence of God lets loose the Rage and Fury of Men to execute his Vengeance upon one another, they

prove



prove the most destructive and mischievous things that are : And this City should be lookt upon as an Instance of the Uncertainty of this World, and the mighty changes which the greatest things on Earth are liable to.

*Tongeren* was the first City of all *Gaul* or *Germany*, that embrac'd the Christian Faith; This it did chiefly by the care and Preaching of *St. Maternus*, about the Year of our Lord, 1010. This Person was born in *Lombardy*, he came hither to Preach the Gospel, was the first Bishop of the place, and died in the Year 138. The last and 9th Bishop of the *Tongriens* was *Valentinus*; He died in the Year 308. From which time *St. Servatius* transfer'd the Episcopal See, from hence to *Maastricht*; from thence again it was transfer'd, as we shall see hereafter by *St. Hubert* to *Liege*, in the Year 713.

This Afternoon we pass'd through an open Champion Country and pretty high for the most part; and from whence we could see *Maastricht* for a good while before we came to it. The Soil is all good, an excellent Mold, and fit for Corn, some was Plough'd and Sown; but it was evident that the use of the Country had been neglected for some time. And accordingly, tho' this is a Corn Country we met several Carts loaden with Corn that were coming up from *Maastricht* to serve the Country: From thence too they are furnisht with Coals, for there seems to be little Wood in these parts. In these wide Fields we met with frequent little buildings of Brick, about the bigness of such as are built sometimes over a Ditch, for an occasion not to be mention'd. In these we could see through a Grate stood an Altar, and over it an Image of  
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the Virgin *Mary*. To these, in passing by, the People paid their respects. By every one of these we should see at least one fair flourishing Tree, tho' there was not perhaps another in several Miles round about, so that we knew and could expect before we came to it, that we should after a while see a Chappel, by seeing at first only the top of the Tree. This way of honouring a Sacred place with Trees, which were Sacred too, is an old custom deriv'd from the *Heathens*, who in their notions of the matter had corrupted Religion; for they pretended that a sort of Deities were lodg'd in those Trees, and dwelt there as long as the Trees lasted. For which and perhaps other Corruptions, God forbid the *Jews* the planting any Trees about his Altars. The Sky grew dismal black upon us, while we were in these naked Fields, and Rain'd hard upon us all the way to *Maestricht*, to which we came, about half an hour after six. It continued raining so that we could not stir out that Evening from our Lodging.

## MAESTRICHT

THIS City call'd in Latin, *Trajectum ad Mosam*, in the Language of the Country *Maestricht*, deriv'd its name undoubtedly from hence; that this was a common place of Passage over the *Maeſe*. It stands upon this great River, which is here, much wider than the breadth of the *Thames* at *London*; and of a depth sufficient to bring up loaded Vessels of a good Burden. Writers say that here was formerly a Bridge over this River; when it was broken down, I know not, but at present there is none fixed. They

They make use of what is call'd a *Pont Valent*, but more properly a swimming Bridge; which is a sort of great Ferry laid upon several great Boats: it carries over many People with Horses and Carriages together. I saw it actually going off, and People were hurrying down at the time, which I suppose may be fixed, to take the Opportunity.

This City is seated within the Bishoprick of *Leige*, but is with some compass about it reckon'd a part of *Brabant*, and as such did formerly belong to the Dukes of *Brabant*, who divided it with the Bishop and Prince of *Leige*. The ground and occasion of this odd division is this. *Pope* Count of *Louvain* gave part of this City to *St. Servatius*, when he was Bishop of it, to be held with some acknowledgment of the Gift: for it was He, as hath been said, who transferr'd the Episcopal Seat from *Tongeren* hither, after he had been instrumental to Convert the People here to the Christian Faith. When, after this, the See was transfer'd to *Leige*, the right which the Bishop had when he resided here was reckon'd to belong to him when he was remov'd to *Leige*, and does so still. But now the Dominion of the City is divided between the States General of the *United Provinces* and the Bishop of *Leige*: the former being in Possession of the rights of the Duke of *Brabant*. This double Jurisdiction is still continued in the City, and as formerly, without any distinction by bounds or limits; so that the Subjects of one and the other Government lie intermix'd about the City. In the same Street there are Subjects to the different Governments. A custom has been formerly observ'd, and I think is still here:

That

That if a Man who is a Subject of one Government takes a Wife that is a Subject of the other, His Children by her must all be Subjects to that Government that she was under. It is also said that if any Stranger comes to settle in this City, he must in the first place chuse which of the two Governments he will be under, and must so remain as long as he is here. There are two distinct Burgomasters in the City, and other Magistrates to govern the distinct People : but in common concerns of the City, they meet and join together in determining matters. The Duke of *Brabant* was, notwithstanding this State of the City, reckon'd the chief Sovereign of it, and at present the States General seem to have the greatest power here. There was now a great Garrison in the Town, consisting of Ten Thousand Men, which we were told were all in the States pay : They then, by consequence, have the Command of the Gates, the Fortifications and the Amunition. This City is extremely well fortified ; besides a strong Wall, and a broad deep Ditch, there are several Bastions round it, which are well planted with Cannon ; there are also many strong out-works, with cover'd ways to them, and all these are provided of Mines ready made. There is an Hill on the *South East* side of the Town which lies somewhat near, and within reach to annoy it considerably ; but against that they have rais'd a Bastion there to a great height, which is a good defence to the Town, and this is within the Walls. This is altogether a fine City, the buildings are good, after the common manner of these Countries, and really all things look in a thriving flourishing Condition ; the Streets are generally very broad.

The

The chief Church in the City is dedicated to *St. Servatius*, the Bishop before mention'd: It is now possess'd and used by the *Papists*. The piece of Painting over the high Altar represents him with the marks of a Bishop. It is a Collegiate Church, as it was, and formerly the Duke of *Brabant*, now the King of *Spain*, as Duke of *Brabant*, is one of the Chanoines: There is by it a large Cloyster, which goes round a good piece of ground for a Garden, but it is now neglected. This *St. Servatius*, as the Vulgar language calls him, died, they say, in the Year 395; and after him the Episcopal See continued here to the time of *St. Lambert*; who made the 20th in Succession from *St. Servatius*, but he did not fix here, but remov'd the See to *Leige*; upon what occasion he did this will be said when we come to *Leige*. There is besides this, a Church dedicated to *St. Nicholas*, in Possession of the *Papists*. They have also a large Church dedicated to the Virgin *Mary*. Over the great door of this Church stand 3 large Images, one represents an old Man, next to him at his right Hand stands a Woman, at her right Hand is a young Man; the two Men are made holding a Crown in their Hands, as putting it upon the Head of the Woman: 'tis well enough known what they of the Church of *Rome* mean by such a Representation, but ought not to be mention'd without the utmost detestation and Horror. Within the Church are Altars and Images as usual. There is one Altar to *St. Roch*, by which stands a strong Box, lockt, with a hole to put in Money by; and by it is an Inscription, which says, *Groe here your Charity to St. Roch* (or honour him with your Charity) *that*

that God may divert from us the Pestilence. For this Saint also is address'd to by the Roman Church as a Friend at need against the Plague. Story says of him, that he heard several People sick of the Plague in Italy, by making the sign of the Cross over them: and they say, Heaven shou'd that his Intercession should be a remedy against that distemper by this evident token, to wit, that he himself at last died of the Plague. I think a Man must have Roman Spectacles to see the Evidence of this.

Convents.

There are several Convents of Friars and Nuns in this City. The Jesuits have a College here: We saw their Chappel which was but mean. The High Altar is dedicated to *Naverim*, who is there said to have been Apostle of the Indies, and Martyr. At the East end of the Isle, on the right side of the high Altar is an Altar to the Virgin Mary; there are about the Church a few Pictures of the Saints of that Order; I doubt if there were to be the Pictures of none but true Saints they would be yet fewer; but it must be confess'd the Gallows and the Scaffold between them have made a pretty many Saints of that Order, such as they were, and yet most People believe not so many by far as they should have done. Here is also a House of Capucines which has yielded lately, tho' unwillingly, a considerable man to the Reformation. He was one of the best Preachers that the Papists had in this City; had long been dissatisfied with many things in the Roman Church, and well'd into France, Spain, and Italy, to see if he could meet with any thing that might reasonably confirm him in his Religion; instead of that, he saw every where abundant evidence of the mon-

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stuous corruption of the Church of Rome, he found it almost every where much worse than in this his own Country, and saw more reason still to leave it: He return'd to *Maastricht* with this resolution, and took his opportunity to put himself under the protection of the States General: who have receiv'd him into their protection, and allow him a Pension. He has printed a good Book, which is a comparison of the Beliefs of the *Roman* and Reform'd Churches. His name is *Michael Laspi*. The *Dominicans* have also a Convent here, we saw their Chappel which was the finest that we saw in this City, but had nothing in it particular or worth taking notice of.

The *Calvinist* Religion, is that which the *Calvinists*. States establish and encourage here, and that which their Magistrates profess. They have in my here 6 or 8 of their Ministers: but they have but two Churches which are call'd by the Names of *St. Martini*, and *St. Johns*; this latter we fell into, it is not a large Church; it was Reform'd after the *Calvinist* modell. One sees there a Pulpit to Preach in, and a great many seats for People to sit on and hear, but no convenience to kneel and pray, nor any provision for the Celebrating of the Lord's Supper or Baptism. The truth is, this part of the Reformation have generally brought all the business of Publick Worship almost to only the Ministers, exercising his Gifts and Parts in Prayer, or Preaching. Indeed all of them beyond Sea, have composed Forms for publick Prayer, before and after Sermon, and for administration of Sacraments; and condemn such of our Dissenters who will have this unlawful. There is also



also here a Church, and Congregation of *Protestants. Protestants*, as they call the *Lutherans* in all these Countries, and in *Germany*, as distinct from the *Calvinists*, who call themselves *Reform'd*.

*Quarries.*

The Hill before mention'd on the *South-East* side of this City, yeilds a very pleasant prospect to it in time of Peace, and when they expect no mischief from thence. It is all cover'd with a good Mold, and full of Enclosures, which are Plough'd and Sown, and yeild very good Grain. The inside of this Hill is a Free-stone, in which are a multitude of Caverns, out of which they have dug Stone, and passages wide enough for for Carts to come in and fetch it thence. The Stone is white with a little yellowishness: 'tis in the Quarry so soft, that I could make an Impression on it easily with the end of my Cane; but when it is out it hardens and bears the Weather very well. We went to see this place which they call the *Quarries*; We took a Guide from one of the houses at the bottom of the Hill, who furnisht himself with a Candle, and several Matches, and a good piece of Touch-wood fir'd. We mountd about a third part of the height of the Hill, and then at a Cart way went into it; when we were in, our Guide lighted his Candle. We observ'd there were several passages which run from the way in which we went, and in many places we saw great Caverns out of which the Stone had been dug; we had a good big Candle, yet the light of it did not reach the sides of them, tho' they are whitish too. He led us to one place where a round hole is cut for the Air, down into the Quarry; we had ascended considerably within the Quarry, and this hole did not come down

down from the highest part of the Hill, yet I believe it was of the depth of 3 or 4 good Stories. The roof is every where dug in an Arch. There are so many passages and ways and wide Caverns here dug into the Rock, that I believe if our Candle had gone out, and we could not have lighted it again, it would have been hard for our Guide, tho' well acquainted with the place, to have led us out. He brought us to a place within the Hill where there is some Water; but how it comes there I could not be inform'd; he call'd it the *Put*, which is *Dutch* for a Well. A Wall was built up before it almost to the top of the Cavity which is here, as high as a good lofty Ceiling, so we could not see the manner of it: But he convinced us there was Water within, by throwing a piece of a Stone over the Wall; this he did several times, the Stones struck dry first and then quickly fell into Water. I imagine this to be a Cavity in the Rock, to which the Rain water that soaks through the Mold is gather'd. He could not tell me whether it was a running Water or not, and I listned, but could hear no noise of any motion it had: besides I judge it has no motion by the name they gave it; for if it had been a subterraneous Stream, they would have call'd it the *Stroom*, or the *Beek*, not a *Put* or Well. Sometimes we climb'd up by notches in the Rock, out of which they had hewn Stone a good way, and sometimes we descended by such notches. When we had walked about half an hour under ground, and were told there was nothing to be seen more, but such as we had seen, we desir'd to be led out. He brought us after a little while to another Cart-way, out at the side of the Hill, which I believe was a-

bout another third part higher than that we enter'd at. This Hill by Vertue of this Stone is a great advantage to *Maeſtricht*, for they use it much in Building themselves, and by the help of the River they convey it to their Neighbours.

### *Passage from Maeſtricht to Leige.*

**M**AY the 22d, we went on Board the *Marckt-Schip*, as 'tis call'd, which goes from *Maeſtricht* to *Leige*, being still desirous to see *Namur*. There goes off such a Boat as this every day from hence for *Leige*, about 9 a Clock in the morning. We paid for our freight, going in the Roof, 9 Stivers for each person. We went on board about 9 a Clock, to secure ourselves places under the Roof, for the Weather was rainy. It is a large flat bottom'd Boat, cover'd at each end, and open in the middle, the open part is more then one third of the Boat. We were told it would be a passage of about 5 Hours: but we went off before ten in the Morning, and came not to *Leige* till 7 in the Evening. I reckon this must be imputed to the swelling of the River, by the great Rains which had fallen, by reason of which it run with the greater force against us, and our Horses were much the oftner in the Water, and sometime very deep in it, at which times we mov'd very slowly. We were drawn by 5 Horses fastned to the end of a very long Rope; I believe we had for the most part about an hundred People on Board. But all the way at several places we had some delays by some People going off, and others coming on. We had a Sail set up, but it help'd us little, because there was very little wind.

The Mountain in which were the Quarries that

that we were in runs to the *Maeſe*, and butts upon it with a precipice for a great way together, and we were cloſe under it as we went up, our Horſes going on the brink of the River at the foot of it. I could obſerve here the manner how the Stone lies in it. I ſaw it was diſpoſed in layings one over another of very different thickneſſes; one laying which was about the middle of the height, as I remember, was I believe 5 or 6 feet in thickneſs, ſome others not above two. The layings of the Freeſtone were ſeperated from one another, by a laying of Flints which run all along between them of the thickneſs I ſuppoſe of 4 or 5 Inches, commonly. After we had gone for ſome hours by this Mountain, it left the River and turn'd up into the Country, but continu'd, and appear'd there very high, with a gradual aſcent, and cloath'd with green Downs fit for Sheep. It left a rich plain between it and the River of different breadths. As far as the Mountain on that ſide of us run by the River, the other ſide was a Flatt, and we could ſee no riſing ground but at a great diſtance from the River, beyond the reach of a diſtinct View. Afterwards when we came to have a flat ground on the right ſide of us as we went up, we had a riſing ground on the other, the *East* ſide of the River; this began I think about *Viſet* or *Weſet*, and continued all the way up from thence. Sometimes the Hills riſe gradually to a great height, and ſhow'd rich enclor'd grounds, a great many, one above another, in a mixture of Corn fields, Orchards, and Paſture-Grounds. Sometimes the Hill ſtood up very high, with a precipice almoſt hanging over the Water: here appear'd a Rock of a ſort of Marble; it is

a very hard Stone, of a deep blew colour, and will polish very smooth; there is much of it in this Country, and much is used for Stairs or Pavements, where it never wears, as well as for other parts of buildings. Sometimes where the Hill was very high and steep, it was yet cover'd with mold, and that all Planted with Vineyards from the top almost to the bottom; these were new dress'd and stuck all over with the little Stakes which the Wires of the Vines were to lay hold on, and so to hold up the Grapes a little from the Ground. There are a great many of these Vineyards in the way, and about *Leige* it self. This had been an extream pleasant passage if we could have been sure of good weather, and could have stood in the open part of the Boat; for we had but little Windows in the Roof to look out at.

## L E I G E.

*Bishoprick  
of Leige.*

**T**HIS City, call'd in *Latin*, *Legia*, *Leodium*, and *Leodium*; in *Dutch*, *Luyck*, and by the *French* *Liege*, is Head of a large Bishoprick and Principality; which is reckon'd a part of the Empire, included within the Circle of *Westphalia*. It lies along the *Maese* for the most part, and on both the sides of it. On the *North* and *West* it bounds upon the *Dutchy of Brabant*, running a great way beyond *Maastricht North-wards*. On the *East* it has on one part the River *Maese*; for its boundary on another the *Dutchy of Limburg*. *Southward* it borders upon *Champaign*, and the *Dutchy of Luxemburg*. It enjoys generally a very good Healthy Air, and a good Soil; it is plentifully furnish'd with Corn, Fruits, Hops, and has a great many Vineyards:

Vineyards : It makes a great deal of Wine, but the most part of that is but small. We drank the best Beer at *Leige*, that we met with in all our Journey ; it is not inferiour to the best in *England*. There are many Hills, especially in the Upper part of this Principallity, and they contain Mines of Lead, of Iron in great abundance, and they have also Veins of Vitriol and Brimstone. They yeild also a great abundance of Coal, which is plentifully burnt in this City *Coal.* and the Country about ; from hence is *Maastricht* and other places upon the *Maese* furnished with this fuel. It is a very good, black, and shining Coal. We observed both here, and at *Maastricht*, and at *Aix la Chapelle*, a frugality in the use of this Coal, which seems worth taking notice of. The most of it is in great peices, it being as it were hewn out of a Rock : but in the working of these out, and in the removing them from place to place, there will be a great deal of Coal dust made. This dust they carefully preserve, and use it thus. They take a certain sort of a fat Clay, which looks somewhat of the colour of brick Earth, and make it into a Morter, working it with a convenient quantity of Water : being thus prepar'd, they mingle the Coal-dust with it, as much as it will receive, and work the whole Mass well together. When they have done so, they with their hands make up the mingled stuff into Oval balls, somewhat lesser than Bricks. These they lay to dry and harden, and then they burn them. They seem to take fire but slowly, and to need, for this, the mixture of some of the pure Coal among them, but when they are well kindled they give a great heat, and they hold fire a long time : They look of the colour of Bricks when

burnt and cold again. At *Aix la Chapelle*, we observ'd they stuck this stuff up against the Wall in Cakes to dry there, and there it would stick very fast, till they beat it down for their use. The Coal Mines which are chiefly used at present here, are said to be very rich, and not above a League distant from the City: They afford besides what is spent here, and in the Neighbouring parts, enough to sell to other Countries at a cheap rate, for an hundred thousand Crowns Yearly.

By vertue of the many Veins of Iron in this Country, they cannot want Chalybeat Waters. Accordingly, within this Principallity is the famous *Spas*; which lies in the Marquisate of *Francimont*, not far from the City of that Name: Distant from *Leige* on the *East* side of the *Masse* 5 Leagues; from *Limburg* but one and a half. To these Waters there is Yearly a great concourse of People from the Neighbouring and remoter Countries. The Company begin to come together in the Month of *July*, and continue there all the Hot weather.

The Bishop of *Leige* styles himself Bishop and Prince of *Leige*, Duke of *Bullion*, Marquis of *Francimont*, and Count of *Lootz*, and *Hasbam*: These are places, to which these Titles belong, under his Jurisdiction. This Principality contains 24 Wall'd Cities, above 1100 Villages; many Baronies and Trenches. We must take notice of *Bouillon* for the sake of the great and famous *Godfrey* of *Bouillon*, so renown'd in the Holy War. There is now but the Castle or Fort on the top of a Hill which belong'd to that Family, which by its Situation, and the works about

Godfrey of  
Bouillon.



it is judg'd Impregnable. At the bottom of the Hill is a large Village, where formerly stood a larger wall'd City of this Name. This Castle has a Jurisdiction over a little Compass about it, which has been Anciently Honour'd with the Title of a Dutchy, and is still call'd the Dutchy of *Bouillon*, from the Old City which was the Metropolis of it. It includes a Tract of Villages intermingled with some limbs of the Great Forrest of *Ardenne*. *Bouillon* lies upon the River *Semois*, which runs into the *Maese*, a little below *Chateau Regnault*. It is distant from *Sedan* upon the *Maese* not above two Leagues. This Dutchy was the Hereditary Patrimony of Duke *Godfrey* aforesaid. This brave Man, with his two Brothers, *Eustatbius* and *Baldwin*, offer'd himself among the first, for the Expedition to recover the City of *Jerusalem*, and the *Holy Land* out of the Hands of the *Mahometans*, in the Year 1096. In order to furnish himself the better for this Enterprize, his Zeal to the Undertaking was so great, that he sold this Dutchy to *Audebert*, then Bishop of *Leige*, with greater glory (says my Authour) to the Seller than to the Buyer. In this War, he and his Brothers gave eminent proofs of great Valour and Conduct: So that in the Year 1099, *Jerusalem* was taken from the *Infidels*. Duke *Godfrey* himself was the first Man that mounted the Walls, and was followed by his Brother *Eustatbius*. This being observ'd, when the Action was over, Duke *Godfrey* was by an Unanimous Vote of the Army made King of *Jerusalem*. He accepted the Honour, and took the Government of it, but refused to be Crown'd, saying; *He would never*

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Bishop of  
Leige.

think of wearing a Crown of Gold in that City, where his Saviour had worn a Crown of Thorns. He died within a Year after this; and his Brother Baldwin was Crown'd King, who is therefore reckon'd the first Christian King of Jerusalem. There was in the Time of Guicciardine a Bishop of *Leige*, whom he calls the most Reverend, and Serene Prince, and Lord, the Lord *Ernest*, who was Brother to the Elector and Duke of *Bavaria*, and Arch-Bishop of *Cologne*. The present Prince and Bishop of *Leige*, *Joseph Clement*, is also Arch-Bishop of *Cologne*, and Brother to the present Elector of *Bavaria*, the Governour of the *Spanish Netherlands*. The common Revenue of the Bishop, and Prince of *Leige* is said to be more than 30.000 Ducats per An. Besides which, he that gains the Love of his People, is assisted in extraordinary exigences, with considerable Subsidies: And he has in his Gift many Prebends, and other Ecclesiastical Benefices. He is chosen by the Members of the College of *St. Lambert*, approv'd by the whole Body of the People, and as all other Bishops of the *Roman Church*, in a slavish subjection, must be confirm'd by the Bishop of *Rome*. The Episcopal See being transfer'd, as has been said from *Tongerren* to *Maestricht* by *St. Servatius*; it continued there under a long Succession of Bishops to the time of *Lambertus*. In his time one *Hubert* of *Aquitaine*, a Son, they say, of a Lord of that Country, left his Country and came to visit *Brabant*, led by the fame of the prosperous Condition of Christian Religion in these parts. He went to *Maestricht*, and there contracted an intimate Friendship with the good Bishop *Lambert*. After some time, he had a desire to see *Rome* also,

also, which he went to fulfill. While he was there, news came to *Rome* that the People of *Maestricht* had Murder'd Bishop *Lambert*: upon which the Pope of that time, who was *Sergius*, created *Hubert* Bishop of *Maestricht*, and sent him thither. It so happen'd, that he was receiv'd by the Citizens with great appearances of kindness and Civility. But he was so distast'd with the Murther of his good Friend their Bishop *Lambert*, that he apply'd his thoughts from the very first to the removing of the Episcopal Seat to some other place. And after some time, the necessary preparations being made by Laws, and the Approbation of the Pope being obtain'd, he did in the Year 713, remove the Episcopal Chair to the City of *Leige*, carrying with him thither the Body of his Friend *St. Lambert*. He built the Noble Church which bears the name of *S. Lambert*, and founded the College of Cannons belonging to it, and liv'd the rest of his Life here in great Reputation, for Piety and Vertue; and since his Death, he is thought worthy of that Veneration which the Church of *Rome* pays to some of the departed Saints, and to those whom they account such.

The Pallace of the Bishop is a stately and Magnificent Structure. It goes round 3 Courts; the innermost of which is a Garden, but I believe in no good Condition at present. We would have seen the inside of the Pallace, but they said the Rooms were unfurnish'd, and we perceiv'd they had no mind to let us see what condition it was within, from whence we supposed there was now nothing fine or worth showing to Strangers. The usual Residence of this Prince, he being Arch Bishop of *Cologne*, is at *Bonne*, upon the *Rhine*, which may occasion

casion this Pallace to be neglected. The outermost Court of the Pallace is commonly pass'd through. It is an *Area* bigger than that of the *Royal Exchange* in *London*; and surrounded like that with a *Piazza*, which is supported on the outside, with a great number of Pillars. Under the *Piazza* are Shops. The beginnings of this Noble Building, were made by the Excellent *Erardus à Marca*, Bishop of *Leige*, and Cardinal, of whom more will be said anon.

City.

The City of *Leige* is seated for the greatest part of it on the *West* side of the *Maeſe*, which runs along by it a great way. The River makes here a very short turn in two Channels: One of which, and the lesser of the two, compasses a good large Island, which is all built, and must be accounted part of the City, to which it is join'd by several Bridges. The bigger Channel of the *Maeſe* turns short of the other, and runs between this Island and the place call'd the *Wyke*, another part of the City which lies on the *East* side of the *Maeſe*: It is a large place well built, containing several Streets, and seem'd to have its proportion of Trade with the rest of the City; to which it is join'd by a good Stone Bridge cross the *Maeſe*, which has 6 Arches under it. A great number of Vessels lay all along by the City on both sides of the River. We went along a good way by the Water side to observe what the Ware-houses there are stor'd with: The greatest number were of those stockt with Iron, and Iron-Utensils: Some had great numbers of Bars of Iron; others Iron Pots, Backs for Chimneys, Stoves, Frying-pans, Nails, &c. There were also great Stores of Marble squar'd

sqnar'd for Floors: many great Stores of Coals: Some of Butter and Cheese, some with Pitch, and Tar, and Cordage for Ships. This City is very large, and very full of People, and seems to have a great Trade. It stands part of it in a flat, about the *Maeſe*, and a great deal of it runs up some very steep Hills. The bigness of it cannot well be judged of by the sight, though one can take several prospects over it all, as we did with a great deal of pleasure, because it hides it self from the sight in several steep Hollows and Descents. There are some Vineyards above the City at the top, and on the steepest part of the Hill, within the compass of the Wall. The Streets of the City have no beauty, they are very narrow, and few of them strait; the buildings are much like the Old City of *London*. They are commonly 3 or 4 Stories in height, but those Stories are not very high ones. The New buildings, which are the repair of the Mischief which the *Mareschal de Rouffiers* did with his Bombs in the late War, are generally built after the common new Fashion, and like our new buildings in *London*; they are mostly built with Brick, or Stone. It was but a very small part of the Town which was hurt, in proportion to the whole. It is chiefly a little tract from *St. Lamberts Church* down to the Water-side, and along by the Water, somewhat above and below the Bridge to the *Wyke*. The City House was ruin'd. The front Wall of it is good part, standing; it does not seem by the remainders to have been a very great or Magnificent Building: It stood upon the Great Market as it is call'd; which is indeed the widest and most spacious

our



ous place that we saw in this City, but not very big.

We went up a very long Street, and a steep Hill to the Cittadel which stands above the whole City : Where having ask'd leave of the Corporal, who was then in Duty there, we were permitted to walk along upon the brow of the Hill, which overlooks the whole City, and views the Country for a good way about, upwards and down the River. Here we could see the short turn which the River makes. Our prospect was for the most part bounded with Hills, that were near enough for us to view distinctly what is upon them. We saw some which show'd at the steep sides of them the Rocks, which lifted them so high : But the greatest part of our prospect presented to our sight a rich and useful Country. The sides of the Hills cover'd with Vineyards, the tops with Corn Fields ; the lower grounds were divided between Meadows, Hop-grounds, of which we saw many, and Orchards and Gardens ; we see all this intermixed with many Houses, and some little Villages ; it is certainly one of the most various and delightful prospects that which we had here : VVe lookt down from hence over the tops of the Steeples in the City. If our time, and the fear of Rain would have permitted, we could willingly have staid a great while here. We went down from hence into the City another way, on purpose to go through a Vineyard, which we saw below us, to observe something of the manner of such a thing which was new to us, and went down a very steep descent by it, which was made something the more easie by steps of Stone laid into

into the Hill, but not without some care for our Necks.

This City is plentifully furnish'd with curious Springs of delicate Water: These feed some publick Fountains which run continually: Many private Houses have a good Spring to serve them.

In *Leige* there are 8 Collegiate Churches, 34 Parochial Churches, and of those belonging to religious Houses, so many as to make the number amount to above an Hundred in all.

The great Church of the City is Dedicated to *St. Lambert*, who was mention'd before; and he is honour'd as the Patron, or Protector of the City. There is by it a large Cloyster which goes round a Garden-Platt, that is now neglected. The Arch'd Roof of one side of the four that the Cloyster consists of, was bear down with the Bombs. The Church is very large, but has little Finery in it. At the West end is a Chappel to *St. Lambert*, at the bottom of the broad middle Isle, with the Altar set within against the Partition. We got Admission into the Quire upon our desire, to see there the Treasure of *St. Lambert*: What was shown us for this is as follows. After they that show'd it had taken away from above the Altar at each end a Silk Curtain, and behind that two boards, there appear'd two things in Silver which were wrought into the form of a Church; they were set one over another, and seem'd to be all the four about 3 Feet long and a Foot and half in height. One of them had a blew Enamel (as I suppose, for we kept with other Viewers a due distance) in several Partitions upon it: They did not stir these things from the Places,

*Church and  
Treasury of  
St. Lam-  
bert.*

and

and they were set so that if they had Ends, or another side of Silver, we could not see it; and therefore I do not doubt, but we saw all of them, that was to be seen. There were three Men about the showing of these, one with a Surplice on, and the other two in Scarlet Gowns, such as they wear when they attend at Divine Service. Some People besides us, that saw them fell upon their Knees at the appearance of the two first Pieces, and continued so till the last were shown, and all were cover'd again. There hung up a large Silver Lamp before the High Altar, by four times 3 good big Silver Chains, and they very long ones too. The Piece of Painting over the Altar represented the pretended Assumption of the Virgin Mary. Over the Altar, and over those things foremention'd at the bottom of the Picture stood four large and tall Silver Candlesticks, with long Tapers of Yellow Wax in them. In the middle of these upon a large Pedestal, which seem'd to be Silver, stood a very tall Cross which appear'd to be Silver gilt; the Body upon it was Silver. The Quire here is very large. In the middle of it, stands a large Tomb all of Brass. On the West end of the Tomb is the Effigies of a Man, as big as life, in a Bishop's habit kneeling upon a Cushion, with his hands join'd and lifted up in a praying Posture, and with his Face towards the Altar. At the other end stands a Skeleton to represent Death, who is put looking towards him, and in the Posture of beckening to him, and calling him; between these two, and upon the aforesaid Tomb, lies a Chest which reaches from one to the other, which is somewhat roundish both in the upper and lower Parts of

it, along by this lies a Bishop's Brother, and tell this work is in Brass. Round the top of the Tomb there is an Inscription in Latin which signifies, That *Erard a Marce* who govern'd this Diocess 36 Years, built this Tomb for himself, while he was yet alive and in Health. He has left behind him the repute of every good Man, and is remembered with great Veneration, and esteem as a great Benefactor to his Diocess: He repair'd many things in this City, which were fallen to decay: He rebuilt some necessary Castles from the Ground, and the Walls of some of the Cities belonging to this Principallity; he died much lamented in the Year, 1548.

We went into the Church of St. Andrew, which is on the great Market-place at the time of Compline. There hung up about the Church many Coats of Arms painted upon little Wooden Shields: Under one was written, with a Name, these words, *Pastor hujus Parochie*; under another, with a Name, *Captain of this Parish*, under another, *Lieutenant of this Parish*. There is a great deal of Marble in this Church about the Altar Pieces, and well polish'd, of curious sorts, and very handsomely built up, and much of the flower'd Work of it was gilt with Gold. The High Altar of the Church was very finely adorn'd, we could not conveniently go up near enough to see what the Painting over it contain'd. At the top of the Work about it, and near the top of the Church was set up a very large Canopy of Scarlet Velvet, as I remember, with a Gold-galoon up on the Seams, and a deep Gold-fringe round at the lower edge of it. In the middle of this was an Embroidery of Silver to represent a Dove, with Raies of Gold embroider'd all about as darting from

from it. This was put up for the sake of *what* *you* *side*; we saw in some other Places the like thing upon this Occasion. The Ornaments before the Altars here were very rich, being of Scarlet, and other colour'd Silks, with many broad Gold-flowers upon them, and some of them had a deep Gold-fringe laid across from one end to the other, about a Foot distant from the top, according to the usual manner. At the East end of the North Isle, was an Altar which had over it a piece of Painting, that I shall take notice of. In the upper part of it, there is for their common, absurd, and impious Representation of the Holy Trinity; towards the middle of the Piece is the Virgin Mary represented as looking up to the Persons above, and pointing downwards: Below her is an Angel, looking I think towards her as to receive her Directions, and reaching downwards; under him are a Company of People making grievous Faces, and in the midst of Flames, the Angel has hold of one, and is hawling him out, and the rest are holding up their hands towards him, as desiring to be lifted out likewise. A delicate Fiction, fit for Poets or Painters, who, as *Horace* says, have a *Poetis quidlibet audendi*: but which ought not to be put upon People by the Teachers of Christianity as an Article of Faith. Here they are taught the invention of Purgatory, and to look upon the Blessed Virgin as the chief Mediatrix, and interceder for the Souls there. And these things they are likely to be taught, for the Gain and Advantage which the Pope and Roman Clergy derive from them, till the Spirit of Truth shall prevail in them above the Love of the world.

The English Jesuites have their House in *Jesuita* some of the highest Ground in the City; it certainly stands very airy, and pleasant, and healthy. As we went up to it, we mounted through one Street which is pav'd in the manner of Steps; these Steps were about Two or Three Feet broad, and Three or Four Inches high: Thus we climb'd a great way: at length we came to their House. When we left the Street we had still an ascent of I believe Sixty Stone Steps to mount to the Door of the College; these Steps were of the common hard blue Stone of this Country, and I believe each of them a Foot in height. We were civilly, and easily admitted, upon saying only that we were Englishmen, come out of Curiosity to see the Country. After a little waiting, we were conducted into the Garden which Mounts still far above the House. It consists of Five Area's, or Plots, one considerably above another, on the side of the Hill. The Area's themselves lie in a little Descent, and from one to another above it we had several Steps to ascend. I doubt not but to the uppermost Area, from the Door of the College, the height must be at least an Hundred Feet. Over a Stone Portal, which enter'd the second Area, were the Arms of a Prince and Bishop of *Liege*, as I judged, with this Inscription by it. *Maximiliano Electori Fundatori.* Other Discourse, as we were going up, made me forget to ask the Jesuite with us concerning this. In one Garden they had several very ingenious Sun-dials. One he call'd the blind Man's Dial; because a blind Man having once learnt the order of the Numbers at the

end of the Lines, might by feeling find what time of the Day it is, thus: The Hour Lines, at which the Figures were set, were little flat Bars of Iron; and a Glas Globe full of Water was so set between it and the Sun, as to contract the burning Point successively, according to the Sun's Motion upon these Lines; this burning Point would be sensible to his Finger, and he would thereby know the time of the Day. In a Concave-Dial, which had Vines laid over it to make the Shadow, and the Hour Lines meeting all in one Centre, they had set a little Picture of our Saviour, with his Finger at that Centre, and a Motto, as proceeding from him, in these Words, *Hæc est Hora tua.* At the top of the highest Area they have a small flat Bowling-Ally for Exercise, and if that be thought too little to exercise ones self much in it, we may judge that the getting up to it supplies all that Defect. By this is a Building of Two Stories in height, with Three Rooms in it. From the uppermost of these they have a very fine Prospect, being now lifted, I think, above any part of the City. We saw from hence the Monastery of the Carthusians, on the top of a neighbouring Hill, where the Marshal *Boufflers* planted his Mortars to Bombard this City. As we came down we enter'd the House again from the second Area of the Garden. We went through a large Room where they hold their Disputes; and from thence into the Library, which is a long narrow Room, like a Gallery. It was well fill'd with Books, which look'd as if they were well used, and studied: I may say of their Library, it is rather useful than fine. Over several Partitions  
of



of Shelves there was written at the top of the Room, *Libri Theologici, Libri Juridici, Libri Medici, Libri Mathematici, &c.* Two Divisions had a little Lattice over them, and they were lock'd up. Over these was this Title, *Libri Prohibiti.* Among these, I could observe, was *Cornelij Jansenij Augustinus*, some of the Works of the German Reformers, the *Novum Testamentum Gallicum*, which I suppose is that call'd the *Mons Testament.* I could not see the Name of any English Divine among these; but on the back of one of the Prisoners there was pasted a Paper, on which was written the Word *Sermons*, this was a thin Folio. He show'd us here a large and good Loadstone; and a String of Ten Beads, with a Cross, which seem'd to be all Amethysts; this he said was the Dizaine of *Mary* Queen of Scots, when she died in *England*, which she had been wont to use in reciting her Rosary. He had also a little Book of Prayers, cover'd with Velvet; it was a Manuscript, curiously written upon Vellum, and had in it some very pretty Miniature; this, too, he said had been hers. They may well Venerate the Memory of that Unfortunate Lady, whose Zeal for them, by their Conduct of it, betray'd her to her Death. He show'd us a Cylinder Looking-Glass, which was to reduce Figures which seem shapeless and confus'd, into Shape and Order. Accordingly, it being set upon Two Boards which he produc'd, it reflected the Scrawls of one into a Picture of our Saviour, as tied to a Pillar to be scourg'd, and crown'd with Thorns. The other, when reflected from the Glass, appear'd to be a *George* on Horseback, with the Dragon

under him: He said this was St. George for England. At one end of the Library is a piece of Jack-work made for that sort of Machine with which *Archimedes* pretended to remove the whole Earth out of its Place, if he had but another Place where he could fix his Instrument. It held I believe an Hundred Pound weight from the Ground, which was drawn about half way up. There were not many Wheels belonging to it, but I believe the Teeth of all, or most of them, were set sloping; they were pretty large Wheels, and each of them catch'd in a Worm which was laid round the Axis of the next Wheel. The Winder might be turn'd by a little Child, it went so easy, but the effect of the Machine is mighty slow. A Pin was stuck upon the top of the Cylinder, on which the Weight hung, and after a great many turns of the Winder, it appear'd, but very little mov'd. We saw here also a Book of a small Quarto size, with I believe about Forty Leaves in it, or more, of Chinese Writing: It was a large black Character, but made very distinct and clear. Some of the Characters had about them a great many Lines, and some Points. I suppose each Character stood for a Word, for they were set equally distant from one another. They were extremely various, yet some we could observe were often repeated. The Lines went from the top to the bottom of the Leaf; and between every Two Lines of Characters there was drawn a small Line of Ink. The Paper was very thin, somewhat brownish, soft as Silk. The Characters, though very black, and written on both sides the Leaf, did not confound

confound one another. He said, that none of their Fellows in this House could understand it; I was sorry that I could not. He did not offer to shew us the Chapel, or any other part of the House, and so we did not ask for it. They have, he said, in this House, between Three and Fourscore Students, and all of them English, except Two or Three who are of that Country. Their present Rector, he said, is one Mr. Cullison, a *Lancashire*-man, who upon his Profession chang'd his Name into *Parker*. These People are well belov'd in this Place, and a Gentleman of the Princes Court gave them the Character of very good Folks. Another Gentleman told us, that there are some Congregations of Protestants, or Lutherans, in this City, who are tolerated here, as the Papists are in *Holland*. He told us this as a Reproach to us for our Cruelty to them in *England*, as we are represented in this Country. For we found every Body, from *Brussels* hither, that we talk'd with, possess'd with this, that there were a multitude of Papists in *England*; but now by a new Law, made since the Peace, the King has banish'd them all from thence, and will not suffer any of them to stay, upon Penalty of forfeiting their Lives if they are found there. I inform'd this Gentleman, as I had done others, that this was but a false Report, and a malicious Slander; that we have indeed but few of that Religion in *England*, but those of them that will live quietly might do so; and that there is no new Law in *England* made to banish any Persons, but such as have been in Correspondence, during the War, with the Enemies of their Country,

and that this reaches any others, as well as Rapists, who have been found thus guilty. With this they seem'd to be satisfied. I confess'd to several, that there is a Law this Year made in *Ireland*, to banish thence all the Monks and Friars; but the Secular Priests of their Religion, I told them, are tolerated there. This no Body found fault with, for indeed all sensible People among them look upon those Societies as so many Companies of useless Drones, and a Burden to the rest of the World.

### *Passage from Liege to Aix la Chapelle.*

WE had found the Passage up the *Maeſe* so tedious in coming up hither, and knew the River to be still extreamly swell'd by more Rain, that we laid aside the Thoughts of going to *Namur*, and resolv'd to cross the Country to *Colen*, and in our way to see *Aix la Chapelle*. There are no fixed Carriages here for *Aix*, tho' this was the time of Concourse to those Baths. We were directed to the Water-side, near the Bridge to the Wyke, where there stand Foremen ready to be hired, who are notorious by their blue Frocks. We found, if we would have a Charrette for us two, the lowest Price must be three Pattacoons, which is four Guilders, four Stivers; but if we had any Company, tho' it were but one Person more, we might go for a Pattacoen each Person; and this was the lowest Price for each that would be taken, if the Company were more. If the Company does not exceed four Persons, they will put but one Horse in the Charrette; there

there be six, they will put in two; if eight Persons, three Horses, and so many is the most these Chariots will hold. Our Foreman or Charioteer had muster'd together six Persons, and so put into the Chariot two good stout Horses.

We left *Liege* about seven a Clock in the Morning, and travel'd the first two Hours in a Valley full of Villages and Houses along the way, on the same side of the River that *Liege* mostly stands on, that is the West side. This Valley was not very broad between the River and the Hills. The Hills were planted with Vineyards, and the Valley had abundance of Hop-grounds and great Orchards in it, and Gardens, and Corn-fields, and Pasture-grounds; every thing look'd as if the Soil were very rich and good. About an Hour after we came from *Liege*, we were in with a large scattering Village call'd *Herstal*. A Burgher of *Liege*, in our Company, told us that the Prince of *Orange*, our King, is Owner of this Place, and that he has lately given the People leave, upon their Request, to build them a Town-House. This Town lies upon the *Maese*, and may conveniently manage some Trade. This Place was famous in the History of *France*, under the second Race of their Kings. It has been call'd by some *Heristal*, by others *Heristal*. It is from hence that *Pepin*, Master of the Palace, and Father of *Charles Martel*, a Prince of the *Franks*, had the Surname of *Heristal*. Some think that *Pepin*, King of *France*, was born here. 'Tis certain that Prince pleased himself so much in this Place, that he caused a very magnificent Palace to be built

*Heristal.*

here, wherein he made his Abode very often. Many of his Successors enjoy'd it a long time after; as appears by Charters and Grants dated from this Place. One in particular is mention'd of *Charles the Simple*, which takes notice that this King was in Possession of it. But it was afterward destroy'd by the *Normans*, and since that, the Place is become but a mean Village, and has no Remainders of any former Greatness. The Church we saw look'd in a good Condition on the outside; it is a lofty and great Building. We pass'd through the Place without stopping, and so could see nothing but what was in our way.

We went on still, on this side the River, till we came almost over-against the upper end of *Viset*, or *Weset*, where we were to cross the *Maese*: We came to a Village where there are several Stores of Timber, and many People employ'd in building Merchant-Vessels for this River. We crossed the *Maese* here with our Chatrette after a manner that was absolutely new to us. They had a long narrow Boat call'd a *Naken*, the ends of it were just alike, and tapering somewhat, but not to a point; the breadth in the middle part is just enough for a good large Horse to stand across it. They took our Horses out of the Chatrette, and thrust it down to the Water; then the Boat was push'd with one end ashoar, where it went under the Axletree of the Charrette, which lodg'd upon it: It was then put off, and the other end turn'd ashoar for another Chariot to ride upon it; this done, they turn'd aside ashoar, and took in our two Horses, and two more. Thus was this Boat sufficiently loaded,

A *Naken*.

loaded, and we with other Passengers went over in another.

We landed near half a Mile above *Vifer*: *Vifer or Wesen*  
 This is a small City belonging to the Principality of *Liege*, with a Wall about it. It stands upon the side of a Hill, and so makes a good show to the Water; but 'tis a very little Place, and has nothing in it remarkable that we could learn. As soon almost as we were within the Wall, our way was right up the Hill, so we could not see but one end of it, which look'd well enough. When we were through the other Gate, and gone out again, which was soon done, we still mounted a pretty steep Hill which runs up far above the Town; we walk'd, to ease our Horses, above an English Mile ascending. This Passage from hence to *Aix* is all through a hilly Country; we were almost continually ascending or descending some great Hill; the largest Plains were usually upon the tops of the Hills. All these Hills appear'd a very good Mould; that which was plain at the top, we found constantly till'd for Grains, and saw upon them very good and promising Crops of Wheat and Rye; the Barley was but just sown, and very little of it was come up. The steep sides of these Hills were either cover'd with Wood, or else were good green Downs for Sheep.

As we came near to *Aix*, the Hills were cover'd extreamly thick with a white Stone, like a Lime-stone, which lay upon a Mould somewhat darker than Fullers-Earth, but which seem'd such a sort of Substance. Some Grounds were almost cover'd with it, and at a distance look'd white; yet was all plow'd and sown.

In



In some we saw Barly just coming up very thick among the Stones. On some pieces of Ground next to those that appear'd so full of these Stones, we saw good Crops of Wheat and Rye a coming, which were so thick, and cover'd the Ground so well, we could not tread a Stone upon them, tho' we had reason to believe they were of the same sort with their Neighbours. On some of these Grounds they were laying good heaps of Stable-Dung, and they laid them very thick. We stay'd to refresh our selves at a little Village call'd *Gulpe*, upon a Brook of the same Name, but the People pronounced the Names of both *Galles*. We were now in the Dutchy of *Limburg*, which cannot be very broad here, since we crossed it in half a Day's Journey, at a very slow rate of travelling. This Brook runs here in a small deep Valley, between two ridges of high Hills, and therefore swells sometimes enormously with the Rains. It had been a Day or two before unpassable, and now was very full.

About two Hours before we came to *Aix*, the Company said, *Now we enter into the Territory of Aix*. We had then a Coppice on our Left Hand, which run from us down the side of the Hill: This they said was much infested with the French Parties in the time of the War. When we enter'd the Territory of *Aix*, we enter'd also the Dutchy of *Fuliers*, within the Compass of which this Territory is contain'd just upon the Frontiers, between *Fuliers* and *Limburg* Dutchies. We could not reach *Aix* till between 8 and 9 a Clock, through the unevenness and heaviness of the way.

## AIX LA CHAPELLE.

It is agreed to have been a very ancient City, but the Beginnings of it are somewhat disputed. *Munster* will have it to be built by *Granus*, a Brother of *Nero* the Roman Emperor; but it is not found that *Nero* had ever a Brother of that Name. Some think that *Serennus Granus* built it in the time of the Emperor *Adrian*. 'Tis certain that the Romans, while they made War upon the Germans, had frequent Settlements and Fortifications in these Countries, between the *Maese* and the *Rhine*; and those were in many Places, the first beginnings of what grew to be Cities in following Times. The Romans make mention of these Baths, and always call'd the Place *Aquisgranum*, or *Aqua Grani*. The Low Dutch call the City *Aken*, the Germans *Aach*, and the French *Aix*, contracted from *Eaux*, which in their Language signifies Waters. They have added the Words *la Chapelle*, by reason of the Famous Chapel built there by *Charlemagne*, and to distinguish it from an *Aix* in their own Country, which is the head City of *Provence*. There also are hot Baths, which, because the City about them was built by *Sextus*, a Roman Consul, the Latines have been wont to call them *Aqua Sextia*. This *Aix* which we are now speaking of, must without doubt have been a considerable City in their Times. It was utterly ruin'd by the Goths and Huns, when they broke in upon the Empire, under the Leading of *Attila*, that prodigious Man of Mischief, some time after the Year of our Lord

Lord 400; and after this, these Baths were neglected and forgotten. It came to be restor'd again, they say, after this manner: The Emperor *Charlemagne*, as he was hunting here, observ'd that his Horses Hoofs spirted up some Water which smoak'd; upon examination of the matter, he found that there were hot Springs here. He consider'd, and was mightily pleas'd with the Situation of the Place, which indeed is very pleasant and convenient; and thereupon built himself here first a Palace, and soon after the Chappel, which is still standing, tho' the Palace is down. He being thus settled here, and spending commonly his Winters in this Place, when he was retir'd from his Wars, this occasion'd a Concourse of People, and many sorts of Tradesmen built Houses and settled here; and thus it grew again into a City in his Time. This is the City which is included within the inner Wall, (for there are two here also) which is still remaining, and has in it ten Gates which are the Passages through it. We were shew'd within this an old Stone Wall encompassing a little spot of Ground, which look'd indeed by the Window-holes like a Church Wall, and were told that this had been the first Church of this City. If this were so, there must have been Christianity planted and profess'd here in the Times of the Romans, and before it was ruin'd by the Goths and Huns. This inner City, call'd from *Charlemagne*, *St. Charles his City*, (for the Papists have canoniz'd him) was utterly destroy'd again by the barbarous Normans, about the Year of our Lord 882, under the Leading of *Godfride* and *Sigefride*:  
They

They ruin'd the stately Palace of the Emperor, which there are now no Remains of. About the Year 1172, by the Command of the Emperor *Frederick* the First, it was invested with the second and outermost Wall. After several Conflagrations that it has suffer'd, there hapned the most terrible one of all in the Year 1656, which they say burnt down Four thousand Houses. It burnt down almost all the inner City, and the greatest part of the outer. But this Mischief is now perfectly recover'd, the Water, they say, repairing the Harms of the Fire; and indeed they have such Plenty of Water in this City, that with good and orderly Management they might easily prevent its receiving much Harm by Fire. There are many plentiful Springs of fresh and very good Water in the Town, besides those which are hot and medicinal; they feed several Publick Fountains which continually run wast. The Water runs from some of them at ten or twelve feet high from the Ground, from thence it falls into a great Stone Trough or Cistern, and from thence is receiv'd for use by the Citizens. The Hot Baths here are of great Repute, and bring great Gain to the City. The Concourse of People was very great at this time, insomuch that we spent a great deal of time to get a Lodging, and were forced to take up with a very indifferent one at last. There were People here from *Portugal*, and from *England* to use these Waters.

*Charlemaigne* made this City the Seat of his Empire on this side the *Alps*; and by an old Custom, the Emperors of *Germany* have been wont to be crown'd here. It continued down to

to the Emperor *Ferdinand*, the Brother of *Charles* the Fifth, who was crowned King of the Romans in this City, in the Year 1531, and was afterwards Emperor, upon the Resignation of *Charles* the Fifth. But this Custom has been of late relinquish'd, and the present Emperor was crown'd at *Frankfort*, the Place where, according to Rule, the Emperours are elected. *Charlemagne* spent good part of his Life here, and at last died in this City, in the Year of our Lord 814, and was buried in the Church which he built, after he had liv'd 72 Years, and reigned 47. After his Times, in the Pragmatick Sanction, this is call'd a Royal City, and Imperial, and Head of all the Provinces and Cities of the Teutonick or German Empire. 'Tis so call'd again in the time of *Frederick* the Second, by some Charter of his, dated *January* 1166. It has been a free City, and govern'd by Magistrates and a Senate within themselves. When it was deserted and neglected by the Emperors, it was glad of the Favour and Countenance of its nearest and strongest Neighbours, and some time it was under the Protection of the Duke of *Fulda*, afterwards it came to own the Duke of *Breabant* for its Protector. It was taken by the Marquis *Spinola*, in the Year 1614, and from that time, it seems to have been in some measure subject to the King of *Spain*: For, as we were told, he receives a Revenue from this City, and its Territory, yearly; which having been pawn'd to the States General, together with many others, for Money lent during the War, they were said to raise here upon that score about 90000 Florins per An.

This City is situate in a Valley, but at one side of it, so that part of the City runs up a good way on the side of a neighbouring Hill. From the Wall on that side, one has a wide and pleasant Prospect all over the City, and a large neighbouring Valley, to the Hills which bound that and our sight. It looks very pleasantly, by virtue of the Mixture of Trees with the Houses, and of Orchards and Gardens, especially towards the out-side of the outermost City. There are within the City, besides the hot Mineral Waters, some cold Springs of Medicinal Water; but these are now of little or no use, especially since the drinking of the warm Water is come in Fashion. The Streets are generally broad and airy. The great Market-Place is very large, bigger than what we had seen in some bigger Cities: Upon this stands the Town-House, a stately handsome Building, and which looks great enough to become so Famous a City. 'Tis built of Stone, and is observable at a distance by two high Towers which stand up at the two ends of the Front. The Citizens built this House at their own Charge, about the Year 1353. In the middle of the Great Market-place, before it, stands a Noble Fountain, which was erected in the Year 1620. From a height of 14 or 15 feet, or perhaps more, there are 4 good Spouts of Water which continually run into a great brass Basen, of 10 feet in Diameter, and about 30 in Circumference; it is said to contain in it 12000 Pounds of Brass. From this Basen the Water descends again by six Channels into a large Stone Receptacle, from whence it is convey'd in Pipes, under

under Ground, to the Houses of particular Citizens. The whole Fountain is encompass'd by a tall, strong, iron Rail. At the top of the Fountain stands an Effigies of *Charles the First*, bigger than the Life, in Brass: He is arm'd *Cap-a-pe*, has an Imperial Crown on his Head, a Scepter in his Right Hand, and a Globe in his Left; his Face is set Eastward, as looking towards *Germany*. About the Pedestal which he stands on, is this Inscription, in Latin, *S. Carolus Magnus, Patronus & Restaurator hujus Urbis*. He, it seems, is reputed by the Papists the Patron or Protector of this City.

Brass.

The Hills within the adjoining Territory of this City, are plentifully stor'd with Minerals. Towards the Eastern Bounds, which border upon the Dutchy of *Fuliers*, and the Abbacy of *Cornelis Munster*, they dig a good quantity of *Lapis Calaminarius*. With this they make Brass in this City. They put a good quantity of this Stone together, with the red Copper of *Swedeland*, and in a Furnace melt them together; the Stone melts and incorporates with the Copper, and changes the red into a yellow Colour, and encompasses the quantity of the Metal, from 70 Pounds to an ton. The Dutch and Germans do not distinguish these Metals, as we do, by the Names of Copper and Brass, but call both Copper, the one Red and the other Yellow Copper. They dig from their Hills some Iron, and an Ore that yields Brimstone and Vitriol; and they have very rich Mines of Lead, besides Plenty of Coal and Wood also for Fuel, and Stone for Building.

made



In this City is one of the chief Manufactures of Needles perhaps in the World, tho' *Needles.* the Wyre which they make them of is not made here, but comes from some other Parts of *Germany*. We went to see some of the Work about the making of these. They say they pass from first to last through 60 hands; I believe they must reckon from the taking of the Iron out of the Ground to the sewer with the Needle, to make up that Number, and account to every Person, as they should do, two Hands. They have a vast Machine which is mov'd with a Water-mill, in which they brighten and smooth them, because they become rusty, by many Millions at a time, during the several Works about them. We did not see it going, but could easily see how the thing is done. They are rubb'd and turn'd between two flat Boards of about three or four feet square: The Mill moves the upper Board backward and forward a little way upon the lower one; and there were, I believe, a dozen of these pairs of Boards in one Room, all which the Mill could set to work at once.

In this City, besides the Chapel of *Charlemagne*, were Four Parish Churches, one of *Churches.* which, the Church of *St. John*, lies at present in Ruines. There are a great Number of the Churches of the Religious Orders, as they are call'd. In one of the Parochial Churches, which they call *St. James's*, there was held on this Day, being the 25th. of *May*, New *Stile*, a *Kermis*. As we went to it we mount- *Kermis.* ed a long Streer, which was all the way beset with great green Boughs, which stood high, like little Trees, and all the Ground was strow'd

S

with

with Greens, and they were mingled sometimes with such Flowers as could be gotten. When we came to the Church, we found it but small, but made very fine on this Occasion. We were there at the time of Compline; the Church was very full, and we stood in a Crowd, but staid a good while very willingly to hear the Musick, which was made by a mixture of Organs and Voices, both very good, and perfectly harmonious and agreeing. We did not see any Image standing upon a Carriage in the Church, as is usual when they are carried in Procession, therefore I believe, though there had been a Procession about the Parish, they had carried only the Hostie. When we went from the Church, our way was down a broad Street, which for a good way was beset, as aforesaid, with tall Boughs, that look'd like little Trees, and was strow'd with Greens. Besides this, they had, to adorn the Street, tied several Ropes cross the way, at the second Stories of the Houses, and these were all cover'd, and hid with green Leaves which they had fasten'd about them. Sometimes we should see Two of these Ropes so order'd, that they cross'd one another in the middle of the Street, and where they cross'd there hung a Crown, made of some slight matter, but glittering like Gold. Upon Ropes so tied across the Streets we saw here, and somewhere else in our Journey, some Pack-threads hanging down from them, of about Five or Six Feet long; these would have something or other at the ends of them to make a show, and they had fasten'd to them, I know not how, a great many bits of Window Glass mixed

mixed with green Leaves; these, as the Wind mov'd them, and the Sun shone upon them, made a very pretty surprizing glistering. This that I have mentioned is all that belong'd to the *Kermis* here, and no other part of the City, besides this Parish, was concern'd with it. I remember, at *Louvain* there was a particular *Kermis* held, as I think, by the *Augustine* Monks, which consisted in nothing more but what has been said: And, I think, at *Leeuwe* it was a *Kermis*-time with them, when we pass'd through there, where also there was nothing to be observ'd, but a Concourse of People to an annual particular Devotion. These things oblige me to take notice of the Original and true Nature of a *Kermis*. This Word is a Contraction of *Kerk-misse*, which signifies a Church Mass, or a Mass celebrated to commemorate and give Thanks for the furnishing and Consecration of a Church. To these Solemnities there was wont to be a Concourse of People, to see perhaps the show of a Procession; and sometimes they might be allur'd by some Indulgencies to be obtain'd in that Church at such a time. This Concourse of People upon a religious account, invited others to come with Goods of several Sorts, to sell them upon these Occasions; and thus a *Kerk-misse* came to be accompany'd with what we call a Fair. And among the Calvinists of these Parts, with the Popery of the thing the Religion is banish'd too, and the *Kerk-misse* is thoroughly reform'd, according to their manner in several things, into a meer trading and debauching Fair; especially in some Parts, where Trade is reckon'd a thing of more Im-

portance than Religion; where they retain still the Name of *Kermis*, but have lost the true thing, though they observe their Fairs too at the same times.

It was *Trinity Sunday* now with the Church of *Rome*, and so in the Morning there were Sermons in the Chapels of the religious Orders: In going about to see what was to be seen, we fell into some of these. We observ'd them to be generally very neat, and some of them fine with the Architecture, and Paintings, and Ornaments about the Altars. In the *Augustines* was a great butcherly Fellow in the Pulpit, putting himself into a Swear with talking to the People in High Dutch, which is the vulgar Language here. His Church was a pretty large one indeed, but bigger than his Congregation a great deal. In the Church of the *Minor Brothers* was one of that Order preaching, who look'd more like a Scholar; and his Church, though as big as the former, was hardly big enough for his Congregation.

Brothers  
of our  
Lady.

In the Evening our Course brought us to the Church of the *Carmelites*, of that Species of them who are call'd the *Brothers of our Good Lady*; a People very highly allied, we must think, who are so nearly akin to the Queen of Heaven and Earth. This was with them the Eve of a very solemn Time. They pretend the Holy Scapulary (which we have mention'd before) was given by the Virgin *Mary*, to the blessed *Simon Stock*, on the 16th. Day of *May*, in the Year 1251. which by the Alteration of the Calender is now become the 26th. This I suppose was the Reason of their celebrating this Festival now; which I thought

they did from what I read in the Paper, printed in High Dutch, which was posted up at the Church Door. This is an annual Festival with these good People; on this Day they celebrate the Memory of that great Favour; on this Day People enter themselves into the Fraternity of the Scapulary; and great Indulgencies are to be obtained on this Day and through the *Octave*, by being present at the Devotions to the Virgin *Mary*, and this Favourite Saint, in the Chapels of these Brothers, but no where else.

This Garment of the Holy Scapulary, as it is call'd, and the Brotherhood belonging to it, are profitable things to this Order; and they are all so considerable in the Church of *Rome*, that it is worth while to give an Account of some of the Particulars which are taught and practis'd in this Order, and the Brotherhood join'd to them, relating to this Garment.

The Scapulary is a Name deriv'd, they say, from the Latin Word *Scapulare*, which signifies a Shoulder-cloathing. It consists of Two Pieces of Cloth, sown together upon the Shoulders, where it spreads enough to cover them, and from thence hangs down before and behind into Slips of Cloth, which are each about a quarter of a Yard broad; and thus they say it resembles a Cross. This must never be of Silk, or any other matter but Sheeps Wool only, and it must be of a brown Colour; that so they who wear it may in some measure imitate the Holy Mother of God, to whose Honour they say this Garment, if it may be so call'd, is worn: For 'tis said her Garments were always of the coarsest

Wool. The first of these which any Person puts on, upon entring into this Brotherhood, must be consecrated; but when that is worn out he may provide himself of another, and put that on without Consecration.

The use of this thing, they say, is very old in the Order of *our Good Lady of Mount Carmel*, (as they call themselves :) Even from the time of *Elias* it has been used, who first wore it himself, and after his Example his Disciples and Followers have done the same. The Devil has always greatly fear'd this Garment; but the Power of it has been very much encreas'd since it has been consecrated by our Good Lady, and made a Token of a Covenant between her, and those who shall devoutly wear it. How the Virgin *Mary* came to Honour it thus, they give this Account.

When this Good Order were driven out of *Palestine* by the Turks, and forced to fly into several Parts of *Europe*, and were there in great Distress, not being very well entertain'd where they came, they betook themselves for Refuge to God, and the Holy Maid *Mary*, their particular Patroness. And the Holy *Simon Stock* being then Prior-General of the Order, he took the matter to Heart more than any Body besides, praying this Gracious Mother with great Humility and Zeal to come to their Assistance; and that through her Merits some Privilege and Advantage to their Order might be obtain'd, the which was now so low and oppress'd. And very often to please her he read the Hymn *Flos Carmeli, &c.* to her Honour. The Holy Maid, and Mother of Mercy, listening to the Prayers of her Child

den, appear'd to this Saint, attended with a multitude of Angels, in a mighty Glory ; and gave him the Scapulary as a Token of her particular Friendship, and her Protection and Defence of his Order, and of all those who shall devoutly wear the same, saying to him (these remarkable Words.)

*My beloved Son, receive this Scapulary of your Order, a Token of my Brotherhood, and a Privilege for you and all Carmelites. Whoever do die in this Habit, they shall never suffer the Eternal Fire: Behold this is a Token of Salvation, a Safeguard in Danger, a Covenant of Peace, and of Everlasting Agreement.*

These are very high Recommendations indeed of this matter, and cannot chuse but be mightily regarded, when these People say that the Blessed *Simon Stock* said, that the Virgin *Mary* her self said such things of it when she deliver'd it to him.

To advance this Habit, they extravagantly advance the Blessed Virgin, and tell us that she is exalted in Merit and Glory, and Excellency, above all Mankind, and above all the Quires of Angels : (I know not whence they learn this.) So that she is to be serv'd with an Honour and Veneration beyond all Creatures, nam'd *Hyperdulia* : And she is honour'd by the Holy Church, (they mean the Church of *Rome*) with these Titles ; Door of Heaven ; Cause of our Joy ; Refuge of Sinners ; Mother of Mercy ; Our Life, and Our Hope. These are glorious Titles indeed ! and seem a little too big,



big to fit a meer Creature ; but they think to excuse them, by saying they do not reckon her thus in her own Nature, but through a particular manner of being Partner with her Son ; namely by her Merits and Intercessions, by which she obtains for us the divine Gifts and Graces. Inſomuch, that among the apparent Tokens that a Man is choſen to Everlaſting Salvation, this is to be reckon'd a conſiderable one ; namely a ſincere Honour, active Devotion, and Love to *Mary* ; and ſo the matter is well mended.

There are many mighty Privileges attend the devout wearing of this Scapulary, if we may believe theſe People. As firſt, a particular Aſſiſtance they ſhall have from it towards a happy Death : An Aſſiſtance towards Deliverance out of Purgatory ; eſpecially on every *Saturday* after their Death, the which Day they ſay is particularly devoted to her. This ſhe her ſelf made known to Pope *John II.* who ſays ſhe appear'd to him dreſſ'd like one of this Order, and among other things (as wife) ſhe ſaid, that ſhe would ſtand by every Perſon who ſhould devoutly wear this Holy Garment, and enter themſelves in this Brotherhood ; that they ſhould be abſolv'd from the third Part of their Sins upon the Day of their Entrance ; and that on every *Saturday* ſhe would deſcend into Purgatory, and ſo many of this Brotherhood as ſhe ſhould find there, ſhe would deliver, and bring them to the Mount of Everlaſting Life. But they muſt, to merit this, read at appointed times ſuch and ſuch Prayers to the Virgin ; and thoſe who cannot read, muſt, inſtead of it,

*ſay theſe words* *ſalt*

fast and abstain from Flesh on *Wednesdays* and *Saturdays*, excepting when the Birth-day of her Son falls upon either of these days. Another Privilege is Protection in Danger, and particular Help against the Devil and Witchcraft; And on this Occasion a multitude of swinging Stories of Miraculous Deliverances are told.

Among the Privileges attending the Scapulary, must be reckon'd the Indulgences granted to this Brotherhood, and also to all Believers, who shall upon such and such days Visit the Chapels of this Order, and these are many. There are near Forty Holy-days in a Year dispersed through the several Months, which the Brothers and Sisters of the Scapulary are to Celebrate in the Churches of these *Carmis*, and on which they are to enjoy several Indulgences; And this 'tis said they are to do to the greater Glory of God, and our good Lady; (But indeed they are to do it to help to maintain these lazy Fellows by their Alms, as their Offerings are call'd.) It is likewise to be reckon'd a mighty Privilege of this Brotherhood, that every Brother and Sister shall partake in all the Merits of this Blessed Order. This is the common Wheedle to draw Men into these Brotherhoods.

In order to their obtaining these Privileges, these three things are requir'd: (1.) That the Holy Scapulary be receiv'd from some Superior of the Order who has Authority to dispense it. (2.) That the Person's Name who receives it, be written in the Book of the Brotherhood. (3.) That he do wear this Scapulary Night and Day, not in his Pocket; nor as a Girdle about his Waist, but about his Neck.

Neck. This is the outward and bodily wearing of this Garment; but besides this, there is a spiritual wearing of it also requir'd: For as the Body has Life through the Soul, so likewise the outward wearing of the Scapulary must become vital and profitable to the Soul, through the pious and devout wearing of the same; namely, with the same Regard and Application of Mind to this (or greater) with that which Men or Maid-Servants bear to the Livery of their Master or Lady. To which end, the Brothers and Sisters shall very profitably observe these Five Exercises following: (1.) When they rise in the Morning, as also when at Night they go to sleep, they shall kiss the Scapulary, and making a Cross with it, shall bless themselves, saying, *May the Holy Maid Mary, and her sweet little Child,* (so they represent our Saviour, for the most part, still) *bless us.* Or at least they should, looking upon the Scapulary, offer up to God the Works of the Day under the Guidance and Government of this Holy Patroness. (2.) In all Occasions of Danger, both of Soul and Body, and in all Temptations, they must in Heart turn themselves to the most H. Mother of God, imploring her Assistance. (3.) They must endeavour to avoid all that is contrary to Modesty, as very displeasing to the Queen of Virgins, and Mother of the King of Virgins. (4.) Often in the Day, as they begin any Work, they should Offer it up to God, and recommend it to the most Holy Maid, as a good Governess; and must perform, and bring it to Perfection to her Honour. (5.) They must be careful to merit and obtain the Indulgences

gences granted to the Brotherhood of this Holy Garment, (that especially was not to be omitted, because for these they must go to the Churches of these good Fathers, and there drop their Offerings.)

I shall conclude the Account of this matter with certain Elogiums of the Scapulary, deliver'd by a *Zealous Carm.* in a Sermon preach'd within the Diocess of *Arras*, on the 21<sup>st</sup>. of *July*, 1697. The 20<sup>th</sup>. day of this Month is with them the Feast-day of their Holy Father, as they call him, the Prophet *Elias*, who first wore this Garment, and instituted this Order; and so this was within the *Octave* of that Festival. The Propositions are these following.

1. The Blessed *Simon Stock* has receiv'd the Scapulary, as a certain mark of his Predestination, and of that of the Religious of his Order, and of those others too, who in process of time shall receive and wear it.

2. The History of the Blessed *Simon Stock* is in a degree of certainty which approaches that of the Faith; and it cannot be doubted of without being guilty of a sort of Infidelity, into which all wise and pious People ought to be afraid of falling.

3. Among all the Practices of Devotion found out to Honour the Holy Virgin, that of the Scapulary is the most certain mark of Predestination, and the most assured sign of Salvation.

4. The Children and Brothers of the Scapulary ought to say to the Holy Virgin, *Be it unto me according to thy Word*, with the same Submission to her, which she her self paid to the Promises of God, which were made to her by the Angel.

5. If

5. If the Holy Virgin should permit that the Children and Brothers of the Scapulary should be Eternally Miserable, their Loss would afford Triumphs to the Enemies of the Honour of her Name, and would furnish Pretextes for their Blasphemies.

6. The Church has been willing that the Believers should understand that they are to expect no less Favours from the Blessed Virgin, than from the Merits of Jesus Christ.

7. A Brother of the Scapulary, who shall obstinately set himself to go on in Wickedness to his Death, may die in Impenitence, but he cannot die in the Scapulary: And if the Holy Virgin cannot withdraw him from his Disorders and Sins, she will find means to deprive him of his Scapulary, and will rather take it from him her self, than suffer that he should die a Reprobate in it.

These are very pretty things! and but what is commonly said in Commendation of the Scapulary by these Fathers, whose Interest it is to recommend it. But these things however seem'd at least to displease the Bishop of *Arras*, and he has taken upon him the Boldness to Censure and Condemn them: But his Condemnation looks a little forc'd, and hardly in earnest, while he speaks of the same Matters very near with the same Extravagance.

He says, We cannot too much exhort the People to Devotion to the Holy Virgin: That this is a great Source of Blessings and Graces for those who have a true and sincere one: He says too, that the Brotherhood of the Scapulary ought to be regarded as a Christian Bond;

Bond, and a Holy Association of several Persons to Honour the Holy Virgin, by wearing a certain Habit, by which they testify their willingness to Dedicate and Consecrate themselves to her Service. And if this be done in Truth and Fidelity, one may expect by the Succour and Assistance of the Mother of Mercy, not only particular Favours during this Life, and at Death; but also that the Pains which our Sins have deserv'd, shall be diminish'd, and our Eternal Happiness be advanced by the Merit of the Indulgences which the Church has granted to this Brotherhood, for all those to partake of them who shall be found in the Condition which she requires for the gaining them.

It behov'd the Bishop to speak thus tenderly; for this Folly and Superstition has been own'd and authoriz'd, and is encourag'd by the See of *Rome*. But all this, now, is admirable Divinity, and they must needs deserve to be call'd Hereticks, who do not believe and teach such Stuff as this; yea, and as Hereticks they ought to be persecuted to the Death, against all the Obligation of Oaths, Promises, Covenants, and even Humanity it self. But, Lord, how long!

This time, when we were at the Chapel of these *Carmes* at *Aix*, being the Eve of that great Day wherein they pretend the Scapulary was given to *Simon Stock*, the Devotions upon the Occasion were according to Custome then begun. A great Concourse of People throng'd the little Church. We came there just at the beginning of a Procession. It march'd down the South Isle of the Church; and, crossing  
the

the West end, went out at the bottom, at a North Door, and then turn'd round in a Passage that went round the Church, and came into the great Street at the West end again; fetch'd a little compass in that, and went to the opposite side of it, and from thence cross'd again, and came in at the great Western Door. A Company of Queasils led the Van of this Procession; all of them with their Veils over their Heads, tho' the Weather was good, and it was not for fear of Rain, but out of Reverence to the Virgin. In the head of them, Four of their Company carry'd upon their Shoulders a little Image of the Virgin Mary, very richly cloath'd with a Robe of Cloth of Silver, and a Crown on her Head. The Crown was Silver, and her Robe flourish'd over with an Embroidery of Gold. The Queasils sung as they went along; they were follow'd by a great Company of other Women, who went Two and Two in great Order. After these march'd about Forty of the Carmes in their Habits, and they were all singing too. Then about a Dozen of them follow'd, with Surplices and Copes upon them; these were immediately follow'd by the Host, which was carried in a gilt Remonstranter, under a Canopy of Silk, by a Carme, in a very rich Cope of Cloth of Silver, with Embroidery about it. After him came a great Company of Men in Disorder. There were no Flambeaux's this time, nor any Men, but the Monks that march'd before the Host. We had not so much Devotion to the Scapulary, as to Honour it in following the Procession; and therefore, while they were going their Procession,



cession, we viewed the Church, which was well dress'd, smelt very strong of Incense, and had a great many Wax-Tapers lighted, and set in Silver Candlesticks, about the High Altar; the piece of Painting over that, was the Representation of the feign'd Assumption of the Virgin Mary. There was nothing particular to be observ'd here. We came to the *Dominicans* Church after this, which is handsome and large; there were very few People at this Church now. The Monks were singing their Devotions in a Place behind the High Altar, where they were not to be seen. A Rail at the East end of the North Isle, enclos'd a Chapel, which I suppose is dedicated to St. *Willibroerd*; because on the Wall, at the side of the Chapel, was a Picture of a Bishop at full length, and under it this Inscription in Latin; *Caput sancti Willibrordi miraculis & hominum visitatione Celebre*. It seems, they pretend to have the Head of St. *Willibroerd*. It did not appear, and therefore is shown but at certain times, perhaps only on a particular Holy-day, and with a solemn Mass, and so it makes a gaudy Day to the Monks of this Convent. He was, 'tis said, the first Bishop of *Utrecht*, and the great Instrument of converting the Heathen Franks there, who possess'd the Country at that time, having driven out the Romans. Our Historian, *Bede*, says of him, he was an *Anglo-Saxon*, and died in the Year of our Lord 636. He is a Saint of great Repute in all these Countries; and one shall frequently meet with at least an Altar and Chapel dedicated to him. At a Village near *Antwerp*, there is a Church which goes by his Name, as dedicated to him, which is there the Parish Church. The

St. Willibroerd.

Jesuits.

The Jesuites have at *Aix* a very large and commodious House, and they are making it larger. We went first into their Chapel. Over the Door of this, on the out-side, in Letters of Gold, is written *Sancte Michael, Sancte Joseph, Orate pro nobis.* By an Inscription on the inside, over the Portal of another Door, is signified, that this Chapel was consecrated in the Year of our Lord, 1628. by *Petrus Aloysius Carassa Episcopus Inicarensis*, under the Name of *Saint Michael, and all Angels.* The Form of this Chapel, the same with that of all the Jesuites Chapels that I have seen, is Oblong, with Galleries over the two side Isles, which run the whole length of the Isles, and are supported by the Pillars which stand up on each side the middle Isle, to the top of the Church, and support the Roof of it. This Fashion is very convenient, and looks very magnificent and handsome. The Organ and Musick have a Gallery which goes across the West end of the Chapel. The East end, wherein the High Altar stands, is a large Semi-circle, the Diameter the whole breadth of the middle Isle, and without a Rail, or any Partition before it. The Wall round this, at the bottom of the great Windows, is curiously carv'd for about the depth of Six Feet, in the Representation of Vines and Flowers. The matter is Stone, I cannot tell whether Marble or not, for it was all richly gilded with Gold. The Altar Piece represents the laying our Saviour, as dead, in to his Sepulchre, the Figures, and the Face concern'd, are extreemly well drawn. This Piece is surrounded by a very beautiful Architecture of Marble, a great deal of which

in convenient Places, is gilded. There are Two Chapels at the Two Sides of this Semi-circle, to which one enters by little Doors, and they are perfectly enclos'd. They are extremely neat and fine, both of them; that on the North side is dedicated to some one of the pretended Saints of their Order, I think it to be *Ignatius Loyola* their Founder. In the other is an Altar-piece, which I think worth taking particular notice of. There is painted an old Man with a Triple Crown on his Head, in the Clouds, but as come down to the middle, almost, of the Piece, and with Angels about him. He with his Arms spread, addresses himself to a Woman, in a manner of Courtship, who is sitting a little below with a Child in her Lap. Another Man sits at her Right Hand; they both look very pleasantly on the old Man; neither of them are in a Posture of Adoration. Over the Head of the Woman, and pretty near her, is a Pigeon, in the Posture of flying towards her, with a green Garland in its Bill, which he directs, as designing to drop it upon her Head. Now, without a very distinct, and impious Interpretation too, one would think this Business design'd to represent an old Man, some Pope or other, designing to borrow of another Man, with his consent, the use of his Wife; and in his Presence, and with his Consent, courting her to his Will. I doubt not but this is the most innocent and safe Interpretation of this Picture; I must confess, the sight of it would make a Man fall to his Prayers; but my Prayer upon this Occasion would be this, *Good Lord, bring into the Way of Truth all such as have erred and*

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are deceived; and to that end be pleased to deliver, in thy due Time, all that bear the Name of Christians, from the Vile Instructions of such impious, blasphemous, and idolatrous Books.

After this we went to see the House, which was shown us very particularly, we having with us a Friend of theirs. We went up Two Stories, in each of which is a long Gallery, with lodging Rooms all on one side of it. At one end of the first Gallery stood a Concave Steel, polish'd, and of about Twelve or Fourteen Inches Diameter; before this a Lamp is set, which when 'tis lighted, this Concave Steel, by Reflection, so encreases the Light, that it reaches, to good purpose, to the further end of the Gallery, though it be a very long one. In this lower Gallery, between the Doors of the Chambers, are hung up some sorry little Pictures, in Frames, the most of them representing the pretended Saints and Martyrs of their Order. Among others, there is the Picture of a Man, to the Waste, with a remarkably broad Butcher's Knife drawn, as stuck into the middle of his Breast; this made us take notice of, and read the Inscription at the bottom of the Picture. The Inscription signifies, that this is *Thomas Harcourt*, who was put to Death at *Tyburn*, in *England*, for the true Faith. Thus they make a Martyr of a Man, who was executed after a fair and legal Tryal, and Conviction of High-Treason against his Sovereign. In the Gallery above this, in the second Story, there were Inscriptions over several Doors, which signified them Chambers design'd for Strangers; that is, for the Reception of those of their Order who come

Come to the Baths here. Over other Doors there were these Inscriptions, *Magister Logicus*, *Magister Syntaxeos*, *Magister Mediae Grammatices*, *Magister Infimae Grammatices*. For they have belonging to this House a great Building, wherein are several Schools for Grammar and Philosophy, in which they teach, they say, I think, about Eight hundred Scholars of all sorts together. We went into one of the Chambers for Strangers, and found there a little Bed, a Table, a Chair, and a Candlestick: I took notice that this answer'd the Furniture of the Prophet's Chamber, mention'd in Scripture; and the Jesuite pointed to somewhat more here, which I did not before see, that was a slooping Shelf, with a Breviary upon it, and below a little Plank to kneel upon; here the Jesuite was to pay his Devotions to the Virgin *Mary*. At the end of this Gallery is their Library, which is no great Room, and yet not near fill'd with Books; and they are also old, and in a bad Condition, so that this is altogether neglected. They have built a large Addition to their College, which has Two Stories in it, with Two long Galleries, and Chambers in them like the other, but this was not quite finish'd. In the first Story of this he show'd us a good capacious Room, which they design for a Library, so that they will now apply themselves to the Improvement of that. In one long Room of the House were a great many little Appartments, like the common Boxes in the *London Ale-Houses*; and at the end of the Room is a great Stove. This Contrivance is to keep them warm at their Studies in Winter, for all things are commonly order'd

with great Conveniency for those good Men, who renounce the World, and pretend to great Mortifications.

Charle-  
magne's  
Chapel.

Let us now go to the great Church, built by *Charlemagne*. He erected this at his own Charge, and brought hither Pope *Leo III.* and Three hundred sixty three Bishops to the Consecration of it, in the Year 804. It was dedicated to our Saviour, and the Blessed Virgin; but our Saviour's Interest in that, as well as in the Worship there perform'd, is well nigh justled out, and the Name it is call'd by now, is *De Urouwen Kerk*, that is as much as *Notredame*, or *Our Ladies Church*. The Emperor settl'd here, when he first built it, a Monastery of *Benedictines*, who were to live in common, under the Direction of an Abbot: But these at length transform'd themselves into Canons Seculars, and divided the Revenue among them, appropriating to each Man his Share, and in this State they are at present. That which was properly *Charlemagne's Chapel*, is a round Building, and very dark. As soon as one is enter'd, a Man finds himself under a broad dark Isle, if I may so call it, which goes round the Church; the arched Roof of this, is supported by very vast Stone Pillars. Over this Isle there is a Gallery, which goes round the Church also; I saw no way open that led to it, and therefore we did not go up. This is surrounded on the outside with Marble Pillars, which support the Roof of that, and the arched top of the Church which rises in the Form of a *Cupolo*. There is a Painting on the Arch of the *Cupolo*, which has been fine, but has now not only lost its Beauty,

Beauty, but is so decay'd, one cannot well tell what to make of it. Time and hard Usage have defaced the Beauty of this Church extremely, and depriv'd it of Finery and Riches, which it was formerly possess'd of. On the East side of the ancient, and first Chapel, is now a magnificent and large Quire, almost as big as the other; this is, very light, with great Windows, made after the later Fashion. This was built at the Charge of the City, long after the other, about the Year 1353. 'Tis said to be Fifty Feet in length within, and of a proportionable breadth. In the middle of this stands a large Tomb of black polish'd Marble, very plain, in which lies bury'd the Emperour *Ordo III.* The Emperour *Charlemagne*, as he died in this City, so he was bury'd in the Chapel which he built here. His Monument at first was no way fine, and had no other Inscription on it but this, which was set on by his own Order,

*Caroli Magni, Christianissimi, Romanorum Imperatoris,  
Corpus, hoc conditum est Sepulchro.*

There was nothing of this shown us, and therefore I suppose it does not remain. 'Tis said the Emperour *Frederick I.* took his Body out of his Tomb, and put part of it in a Silver Chest, over the Altar of the Quire, and a part of it on the right side of the Church, against the Wall of the old Building, where he built a curious Monument of Marble about it. This does not appear; and the Silver Chest is gone too, I doubt not, for they told us nothing of



it, and the Havoocks which have been made here by barbarous Nations, would leave no such things.

The chief Altar of this Church, is dedicated to the Virgin *Mary*, and stands on the East side the Church, between that and the Quire. It was now dress'd up, I believe, in its best manner, this being a Festival-time, but was not very fine. There stood an Image of the Virgin over it, about as big as a Child of Two Years old, with a rich Robe of Cloth of Silver upon her, and a Crown and Scepter, which also seem'd to be Silver. The Entrances into the Quire are on each side of this Altar. I observ'd over this Altar, but within the Quire, there stood a large Iron Chest, upon Iron Pillars, which was as high as the Gallery almost. It has a top like the Roof of a House; Three great Iron Chains were laid over it, which were fasten'd at the bottom, on one side with Staples, at the other side with Three great Padlocks. When the Service was done, I asked one of the Chanoines what was contain'd therein: He said, these following Relicks; We have here the Shift which the Virgin *Mary* wore when she was delivered of our Saviour, and it has upon it, says he, some Drops of her Milk, which were shed in the suckling of him; there are also some of the Swadling Cloaths in which our Blessed Saviour was first wrapp'd; also the Cloth which was tied about his naked Body when he was crucified; and a Cloth which was about *John the Baptist* when he was beheaded, on which are seen some Spots of his Blood. These precious Things are shown with great Pomp and Ceremony,

Relicks.

mony, in the Gallery of the Church, once in Seven Years. To those whom it doth or may concern, be it known that he told me, the next Year, being 1699. will be the Year of showing them; I did not think it worth while to be so particular, as to ask him at what time of the Year this mighty Favour is granted to the World.

The hot Springs in and about Aix are in a very great Number, but divided into three sorts, as coming from three different Beds of Earth, and impregnated with something a different Mineral. The one sort are those within the inner City, which are the *Cæsarian*, the Little Bath, and the Bath of *St. Quirinus*. Another sort are those which rise in the outer City, which are the *Cornelian Bath*, the *Rose Bath*, and the *Poors Bath*. The third sort are those that rise in a Neighbouring Village call'd *Porcet*, from the multitude of Wild Swins, which formerly had their Haunts there; these Baths are at the distance of about an *English Mile* from those in the City, and rise in a higher part of the Valley. All these Springs are very plentiful, insomuch, that among them all they are judg'd to vent Ten Thousand Tuns of Hot Water in a day. And they are so impregnated with Salts, that they will yield for every Tun of Water a Pound of Salt. They come with such a heat out of the Spring, that they are forced to let them stand in Bathing-places a cooling Fifteen or Eighteen hours, before they are tolerable, or fit to Bath in. Over the Places where the Springs rise they have built Houses, which are divided into several little Rooms, in one Room

Hot Sp: 30 grs.

is the Pit or Cavity to Bath in, and in a little Room by it is a Bed to Sweat in, when they go out of the Bath. One House will have three, four, or five of these Baths in it; they are laid with flat Stones, such as are on Floors, at the sides and bottom, are commonly about twelve or fifteen Feet long, and eight or ten Feet in breadth, and four or five Feet in depth, at the deepest. These Houses have also each of them a Room, where they that need it, sit to have the Water pump'd upon them.

*Drinking.*

The Drinking of these Hot Waters at Aix is within a few Years become a great and common Practice. They drink only of the Water in the outer City. A Pump is set for this purpose upon one of the Streams of that Spring which supplies the *Cornelian Baths*, which from the Chymical Experiments made with it, the Physicians call, A Sulphureo-salfo-Nitrous Water. The Pump stands in the Street, but is lock'd up so as that none can draw of it when the time of Drinking is over. It has by it two Piazza's, and an open Court for the Drinkers to walk in: From it there are three Spouts on three sides of a Square, which one Man, who stands at the other, easily keeps running for the greatest number of Drinkers. The Water comes from the Pump as warm as Milk from the Cow, and fit to drink. It seems to have no ill Taste or Smell. I think our *Chalybeate* or Purging Waters in England taste worse. They drink of this Water, rising gradually, to about an Hundred Ounces at the most, which may be computed at about four Quarts in a Morning. It has in several Bodies several ways of Operation: With some it passes chiefly

chiefly by Sweat, with some by Urine, and with some by Stool, and they are directed to follow the Inclination of Nature in the thing. But if they sweat with it, they must go to Bed, and cover themselves warm, and put on dry and clean Cloaths when they rise. The Waters usually pass away, in those whom they agree with, in the space of three or four hours, and then they are fit for Dinner. They order the Drinking and Bathing of several People very differently, according to the Necessity of several Distempers, and as is found most agreeable to the Constitutions. But that which seem'd the most general and frequent Method, was, to drink in the Morning betimes, and to Bath in the Afternoon about four or five hours after Dinner.

We were told, that the hottest of these Springs are at *Porcet*, we went therefore to see them. We took the lower way in going thither, and had a very Pleasant Walk through some Meadows for a while. We came to a good Stream which we saw had upon it an under-shot Mill, which it could very well drive. When we were above this Mill, we found our selves upon a Foot Causeway, which had on each side of it a brisk Stream of Water. We were told, and putting our Hands into both, found, that the one of these was warm, and the other cold; they both come down from the Hills about *Porcet*, and rise not far from one another. These two Rivulets, which hitherto run distinct, had upon each of them a Mill, which they drove, by falling upon the Wheels, which we call an over-shot Mill. Just above that Mill which the warm Water drove,

drove, there is a large Mill-Pond, supported with a Dyke on one side, because of the fall of the side of the Hill, and on the other side defended by a Dyke from the Brook of fresh and cold Water, which runs close by it. This Pond breeds excellent Carps, and in great plenty. They are not thought to eat so well, taken immediately from hence and dress'd, as from other Waters, though they will grow very large and fat here. Therefore they usually take them from hence young, and put them to feed and grow in other Ponds. The Miller makes of the selling these young Carps from hence, for that purpose, above an Hundred Rix Dollars *per Annum*. We observ'd, that a small Spout of Water from the cold Brook was continually running into this Pond, to give it a dash of fresh Water; yet for all this, we could feel a manifest Warmth in the Water of the Pond, and that although we were somewhat the warmer for our walking. When we came to *Porcet*, we found the hot Springs rise in a narrow Valley, between Two steep Hills. There are, we were told, above Thirty distinct Springs of hot Water here, many of which run waste, and we saw a Stream of smoaking Water tumbling down by us in the Valley, with some Noise, which smoak'd as much as boiling Water thrown down. There are Fifteen bathing Houses built here, and they have among them, Thirty Baths. We were guided to Two Pits of hot Water, which are open to the Air, which are reckon'd to have in them the hottest Springs of any in this Place. The Pits were about Four or Five Yards over, with Brick Walls round the sides  
of

of them, which went to the bottom of the Pits, and stood above Ground almost Breast high; the Water in them seem'd to be about Five or Six Feet in depth. It seem'd to have somewhat of a pale blueish Colour, but was so clear, that we could see the bottoms of the Pits very easily. And from thence we saw innumerable little Bubbles continually rise up; such as one shall see in Water over the Fire, when it becomes ready to boil, especially if it be put in any thing that is bright and shining; and the Surface of the Water rises in these Pits, just as Water does when 'tis ready to boil over the Fire. I doubt not to say, that the Water here is actually boiling hot. There was at each of these Pits a Place where we could put a Finger to the Water, but could no more endure a Hand or Finger in it, than in Water that boils over the Fire. These Waters are certainly as hot as Water can be. They will boil Eggs in a little time; and the People take them up from these Springs, and use them, as Nature has fitted them, upon Occasion, to scald the Hair off from a Swine, or Feathers from a Fowl.

All the Waters, both here, at *Perret*, and in the City, have this Property, that in the Troughs and Passages of Stone or Wood, through which they run, they leave in a little Time, a great Quantity of heavy sandy Stone. The People are forced to hew this very often out of those Passages, otherwise they would be quite stopp'd up. The Porcetan Waters are reckon'd to have the most of this Quality, and to have it from hence, that they carry along with them somewhat more of that fine Sand, which is the matter of this Stone, though, as I said,

said, these Waters are so clear and clean, that no such thing can be discern'd in them. They judg'd, that this Stone comes from the mixture of these little Grains of Sand together with the Particles of Salts that are in these Waters, and which are coagulated by the cold Air. This Stone gathers no where, but where the cold Air, together with the Coldness of the Stone or wooden Troughs which the Water runs through, do chill it. And they say, the least calcining, and almost the laying them by a hot Fire, reduces this Stone to a meer loose Sand again presently; the Saline Particles being taken out by the Fire.

These Baths at *Porcet* are chiefly frequented for Pleasure, by People that are well, who may tumble in them as long as they please, without any harm. The Circumstances would not permit us to try this Pleasure. We were here led into a House, to see what they call *un Drueg Bade*, that is, a dry Bath. We went into a little close Room, which was laid over a hot Spring. All the Furniture in it was a wooden Chair, and a Tin Pipe of about Three or Four Inches in Diameter. It consisted of several Joints, to be taken off, or put on, as it was requir'd to be, shorter or longer. That which was to be always uppermost of these, was crook'd to a right Angle. In the middle of the Floor of this Chamber was a round Hole, fit for the Pipe to set in, this was stopp'd with a leaden Plugg. We felt the Chamber very hot at our first Entrance, but when the Plugg was taken out, and the Steam ascended, it quickly grew so hot, that we could not endure it. We put our Hands to the Hole whence it came up, but



but could not endure to hold them there, the Steam came up so very hot. This Steam is by that Pipe, and the crooked end of it directed to any particular Part of the Body that is disaffected, that the force of the Heat may fall chiefly upon that Part. Next this Chamber was another little one, with a Bed in it, which they go into from hence to lie warm, and Sweat some time. There are several of this sort of Steam-Baths here, and in *Aix*.

### Passage from *Aix* to *Juliers*.

**B**EING straitned in time, we were forced hence before we could be weary of so pleasant, and diverting a Place. On the 27th. of *May* we took a Charrette, which we had hired to our selves, to carry us from hence to *Coleu*, we had therefore in our Charrette but one Horse, but a stout one, and we paid for this Passage Three Guilders for each Person, though it was reckon'd it would take us up Two good Days travelling, by Reason that the Ways were become very bad, with much Rain which had fallen. We were to have gone from hence at Ten a Clock, but staid for our Foreman till One, who hid himself, and loiter'd, to see if the Rain would hold up, it being an extrem wet Morning. When we went again to our Lodging, and he thought he should lose the carrying us, he soon after came to us with his Charrette. We spent a good Hour in crossing the Valley of *Aix*, as we may call it, because that City stands at one side of it. Our way through it, was upon a broad pitch'd Causeway.

Caufway. It was much broken, and out of repair, and we went on very slowly. On the other side of the Valley, from *Aken*, we met a little Brook, swell'd into a River with the Rains; it was ting'd of a reddish yellow Colour, by the Groinds that it came from. Here we pass'd through a large Village, and soon after mounted a Hill; the pitch'd way went along with us still to the top of Hill, and there left us to lament the want of it, though it was none of the best, for we were no sooner from it, but we expected, every length of the Charette, almost to be thrown into some Slough of Mud. A great part of our Way from hence towards *Fuliers*, was through a very rich Country, full of good Enclosures, and furnish'd with Orchards, Pasture-Grounds, Corn-Fields, and Hop-Grounds, but some of the dirtiest Countries that ever I saw in my Life. We went through a great many Villages in this way to *Fuliers*, and it seems a Country well peopled; but the Houses of these Villages were the wretchedest that we had met with in all our Journey. They were large indeed, but the Walls of them were of Clay unwhited. They are built with Timber, and are lofter than our common Cottages, which are of the same Colour in *England*. Some of them had a Glass Window, which might be cover'd with a quarter of a Yard of broad Ribbon, and a great many had none at all. They usually stood with their end to the Road, and in that end, there is in the middle two great Gates, like our Barn Doors in *England*; a little way from that is a little House Door. They commonly look like the meanest sort of Barn

in England. They were covered with a very thick covering of Thatch, and Clay together, which must require good Timber to bear it.

We were now within the Province or Dutchy of *Juliers*, one of those which makes up the Circle of *Westphalia*, and were within the Dominions of the Duke of *Neubourg*, who is at present Elector Palatine. Dutchy of Juliers.

The Dutchy of *Juliers* goes in some part of it to the *Rhine*, on the East, where it also meets, and bounds upon the Bishoprick of *Colen*; it goes to the *Maese*, with some part of it, on the West, where 'tis bounded with that, and the Bishoprick of *Liege*. On the South, its Limits are the Dutchies of *Luxemburg* and *Limburg*. On the North, it meets the Dutchy of *Cleves*. The Extent of this Dutchy is reckon'd to be about Twelve Leagues in length, and Four in breadth. The chief Cities of it are, *Juliers*, *Dueren*, *Aldenborven*, *Aken*, *Berchem*, &c.

*John William*, Duke of *Cleve*, *Juliers*, and *Mons*, or *Bergben*, &c. the last Prince of that House, died in the Year 1592. aged Forty Seven, without Issue. His Dutcheſs died suddenly, in the Year 1596. *Mendoza*, Commander of the Spanish Armies, invaded the Country, and notwithstanding the Opposition of *Sibylla*, Sister of the late Duke, with the Assistance which she could get from her Neighbours, he possess'd himself of several of the Cities of that Jurisdiction. At length this Princess dying, the Family became extinct in the Year 1609. Upon this a Controversie arose between the Marquis of *Brandenburg*, the Duke of *Neubourg*, the Duke of

*Deux*

*Deux Potts*, and the Marquis of *Burgaw*, all Pretenders to the right of Succession by their Descents. At length the Controversie fell to be between the Marquis of *Brandenburg*, and the Duke of *Newbourg* only, the Pretensions of the other being laid aside. These Two went to fighting about the matter, the *Brandenburger* being assisted by the States General of the *United Provinces*, and the Duke of *Newbourg* by the *Spaniards*. When they were well weary of this Sport, and could not determine the Controversie in this Way, they agreed to divide the Spoil; and the Elector of *Brandenburg* was allotted the Dutchy of *Cleve*, and the Counties of *Marck*, and *Ravensberg*; and the Duke of *Newbourg*, the Dutchies of *Mons*, or *Bergen*, and that of *Juliers*.

Altenbo-  
ven.

When we came near *Altenboven*, and from thence to *Juliers*, the Country was mostly open and Champion, but plow'd and sown, and shew'd many good Pieces of Wheat, and Rye, and good beginnings of Barley.

*Altenboven* is a wall'd little City, and the Head of a Jurisdiction round it, within the Province of *Juliers*, but the meanest City that we had seen. We observ'd the Wall to be in a ruinous Condition, and the Gate which we went in at was beaten down almost to the Ground. We went over Heaps of Rubbish in going through it. We saw in our way through the City, but one House that look'd any thing well, and that was a Brick Building, which seem'd an Inn, all the rest was old and ruinous. We only pass'd through without stopping, and went out at another Gate, in the same Condition with the former.

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We had the River *Roer* to pass, just before *Roer*. we enter'd the City of *Juliers*. This River, call'd in Latin *Rura*, or *Rora*, has this Name, they say, from *Roricus*, a Son of *Clodoveus*, King of the Franks, who was drown'd in it. It is made up of a Confluence of some little Brooks which meet on the Frontiers of this Province. It runs down by *Dueren*, and from thence to this City, and at *Roermonde* (a City to which it gives that Name, because it has there its Outlet) which belongs to the Spanish *Guelderland*, it enters the *Maeſe*. We went over a very long Bridge upon this River, just before we enter'd *Juliers*; it is built of Timber, and on the upper side of it, against the Stream, there was set very great Piles of Wood, which were lock'd fast to the Timber of the Bridge, and from thence went down floating into the Water. The River was mightily swell'd with the Rain, and with great Noise hardly went under the Bridge. It was deeply ting'd with a reddish yellow, the Colour of the Soil of the Country. Its looking so broad and great, made me ask whether any Boats were wont to come up hither from the *Maeſe*, but they answer'd, there were none. I cannot tell whether it might not be made Navigable.

### JULIERS.

Between Seven and Eight a Clock at Night we came into this City; it is but little, but a very ancient City. Some Authors think it was built by *Julius Cæſar*; others think it was the Work of *Drusus*, the Son-in-Law of *Augustus*.

*gustus Caesar*, who for his Conquests upon the German People was call'd *Germanicus*. It is the head City of this Dutchy. The Latines call it *Juliacum*; the Germans *Fulich*, or *Gulich*, and the French *Juliers*. In the Year 1622. it was taken by the Spaniards, under the Command of the Marquis *Spinola*. The French King caused it to be restor'd to the Duke of *Neubourg*, in the *Pyrenean Treaty*, made in the Year 1659, and since that time it has remain'd under the same Sovereign. It is now well fortified, having about it a good Wall, and a Ditch, and it is defended by a strong Citadel, all which things seem to be in a good Condition, and we found a good Garrison of Soldiers in it. The Streets are most of them strait and broad, so that one sees the Wall at one or both ends of them. There is one great Church in the City, which is Collegiate, and several others which belong to the Religious Orders. The great Church is dedicated to the Virgin *Mary*. The Painting over the High Altar represents her feign'd Assumption. She is there painted, as ascending in the Clouds, with many Angels about her, attending and admiring her triumphal Ascent. Above her are the Pictures of an old Man and a young, holding between them a Crown, as ready to put it upon her Head, and over them is a Dove, with his Wings spread, and looking towards her. There are some Jesuites in this City, but they have no House as yet. They have here in this Church a Chapel and Altar which they attend, which is also dedicated to the Virgin *Mary*, and the Altar is adorn'd with a Picture of her Assumption. In this Church there

there stood upon their Carriages Three little Images, dress'd fine, which had been carried in a Procession on the *Sunday* before, being *Trinity Sunday*, and perhaps were to represent to the People, the Trinity whom they were to worship. They were to be carried again, we were told, upon the *Thursday* following. The lowermost of these, in a Bishop's Habit, was nam'd to us *St. Nicholas*; the next to it was call'd *St. Ambrose*, who was also furnish'd with his Miter and Crosier; the upermost of all was *St. Crispinus*, the Patron of the Shoemakers Trade, amongst the Romanists. They had set him with a Crown on his Head, and with the Robes of a King, of Scarlet Silk, but with the Knife that Shoemakers use to cut out their Leather with in his Right Hand, which he held up instead of a Scepter. Why they make him a King, I cannot tell. 'Tis said, that he and his Companion *Crispian*, were Shoemakers by Trade, but also great Preachers of the Gospel, and that they suffer'd Martyrdom at *Soissons*, in the Persecution of the Emperour *Dioclesian*. It is an absurd Story that is made of the Acts of their Martyrdom; but because it is not long, I will relate it as Bishop *Godeau* (*Hist. de l'Eglise, Tom. 2. p. 28 &c.*) gives it from *Surnus*. The Governour and Persecutor, *Richovarus*, caused them to be seiz'd, and beaten with Clubs; after this their Tormentors thrust sharp Awls under the Nails of their Finger; upon which they turn'd against their Tormentors, kill'd some of them, and made the rest fly. Then they had Millstones fastned to their Necks, and they were cast into the River. They rose from the bottom of the

*St. Cris-  
pin.*



River, 'tis said, but not mention'd whether with or without their Millstones, I believe 'tis all one, that Circumstance being not considerable, was forgotten, and away they went to the other side of the River; but they must not escape so, they were seiz'd again, and now must experience a hotter Bath. A Caldron full of melted Lead was prepar'd for them, and they thrown, bound Hand and Foot, into it: As the Executioners were throwing them in, they call'd for the Divine Vengeance upon *Rictiorvarus*, upon which a drop of the melted Lead flew up, and alighted upon his Eye, which forthwith burst. Enrag'd at this, he commanded that they should add to the Lead Pitch, and Oil, and Grease; when all this was done, an Angel deliver'd them out of the Caldron. This Deliverance so vexed their Persecutor, that he for Madnes threw himself into the Fire. And here their Story ends, for it is not said how, or when they came to their Deaths at last. But herein we have a Specimen of what a learned Man has said, That the Acts and Martyrdoms of the Primitive Christians, in the Hands of the Papists, have suffer'd a terrible Persecution and Martyrdom, as they did themselves from the Heathens. For by the Stories of Acts and Miracles, apparently feign'd, which they have mingled with the Truth, they have discredited what is true, and sullied the Glory of their Sufferings. It is observable here, that they make these Men a very sorry sort of Saints or Martyrs, when they say they slew upon their Tormentours, and kill'd as many as they could of them, and that they imprecated a Vengeance upon *Rictiorvarus*.

Thus: Our Sayiour and his Apostles set them a better and more glorious Pattern; but 'tis likely the ignorant Inventor of this Story was little acquainted with their Behaviour; such Saints as these the Spirit of Popery may make, but not the true Spirit of Christianity.

When we came into the City we heard a mighty Noise of Bells, which they were jangling, after their Fashion, in the great Church: We went in, as soon as we could, and found a Person there to enquire of, what the Occasion or Reason of this should be; for we knew it was not to call People together to Church at this time. He said they had an ancient Custom in this City, of ringing the Bells thus every Evening through the Month of *May*, from Seven a Clock to Eight; and this the Burghers of the Town were bound to do by Turns. I ask'd him what this was for. He said, It was that the good God might send a kindly Season, that there might be a good Spring, and a fruitful Year. Here we found their Bells used to that purpose for which the Church of *Rome* does so ridiculously and superstitiously consecrate them. And this calls to mind what I have elsewhere observ'd, that when there has been a Storm of Thunder and Lightning, which has continued a while, all the Bells in a great City have been jangled and clatter'd to drive it away. This silly use of their Bells the People are taught by the Forms of blessing them before they are hung up; something of which it may not be amiss to insert here. There is requir'd a Bishop and a Deacon to the Performance of this solemn and important Business. They both must be in  
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their Habits proper to Officiate in. The Bell must be hung so as it may be gone round, and may be touched within and without. The Bishop must be provided with an adorn'd Chair to sit on, and with Water to be consecrated, with a Whisk to sprinkle it upon occasion, with a Saltfeller, and Salt in it, with a clean Cloth to wipe the Bell when necessary, with a Vessel of Holy Oyl of the Sick, with the Holy Chrism, which is the consecrated Oyl for Confirmation, and with Myrrh and Frankincense, and an Incense-Pot, with Fire in it. Thus provided he goes to Work, and after a great deal of crossing and conjuring, he says this, among other foolish Prayers, to the same purpose.

*O God, who didst direct thy Servant Moses to make Silver Trumpets, with which, while the Priests sounded at the Time of the Sacrifice, the People by the sweet sound might be admonish'd and prepared to worship thee, and to come together to the Celebration of the Sacrifice; and by the noise of which being encourag'd to the Battel, they might overcome the Endeavours of their Enemies: Grant, we beseech thee, that this Vessel prepar'd for thy Holy Church may be sanctified (at the speaking that Word he makes the Sign of the Cross upon the Bell) by the Holy Ghost, that by the striking of this thy Faithful People may be invited to their Reward: And when the Melody of it sounds in the Ears of the People they may be increas'd in the Devotion of Faith; all machinations of the Enemy, the rattling of Hail, the storm of Whirlwinds, the violence of Tempests, may be drove away;*

*that*

*that mischervous Thunders may be quieted, the blasts of Winds render'd helpful and moderate; that the Right Hand of thy Power may conquer all the Powers of the Air, and they bearing the sound of this Bell may tremble and fly before the Banner of the Holy Cross of thy Son drawn upon it, &c.*

Bells may without doubt be lawfully used to admonish and call together the Assembly to the worship of God, as the Trumpets were by the Priests in the Jewish Temple, and thus far we follow the Pattern which God himself has set us: But this does not content Superstition, it will in some things go beyond what it has any Ground for, as in other Cases it scruples and declines what it might do. If there had been any Intimation in the Law of God by Moses, that the Priests Trumpets should have such Effects as these, we might reasonably enough hope that our Bells would have the same, that the Gospel Dispensation might not, in any important Privilege, come behind the Jewish; but we find nothing of this, and therefore we leave this superstitious Use of Bells to the Papists; while we teach and endeavour rather that our Conformity to the Laws of the Gospel may render the Divine Providence favourable to us. 'Tis certainly a great Snare to the World, to be taught, that they may by any such foolish and conjuring Tricks, procure the Divine Favours, rather than by the Exercises of Faith and good Living, and it commonly betrays them to the neglect of these Means. Something to be sure was in the way, for notwithstanding all this

jangling, the whole Country was at this time miserably punish'd with excessive Rain, and we greatly incommoded with the Badness of the Ways.

### Passage from *Juliers* to *Colen*.

CONsidering them, we got up very early the next Morning, having a long and tedious Journey, as the Ways were, to reach to *Colen*. We passed through a Valley for about the space of half an Hour, upon a pav'd Causeway, from *Juliers*, between rich Pastures and Corn-Fields. Then we gradually mounted to a higher Country, but the Soil being a sort of Clay, it was very wet still. Soon after our ascending, we enter'd a vast Wood, which our Foreman or Charioteer call'd the Wood of *Steintraffe*, from a Village of that Name, which we pass'd through at the edge of it. There was a very broad Track through the Wood, which is the Road, and it is pretty strait, so that we commonly could see some Miles before us; but as broad as the Road was, we could hardly pick out a tolerable Path, the Ground was every where so soft and full of Water. The tall Wood was chiefly Oak and Beach; there was a great deal of Underwood, for the most part, and that was Alder chiefly, which grows on moist Grounds best; all the Wood seem'd very flourishing, and large in its kind. There were cut in this Wood many Thousands of Pallisado's, I suppose design'd by the Government for the Improvement of some Fortifications. In all this Passage, which was  
of

Steintraffe.

of several Hours through this Wood, we saw no wild Beast, though without doubt there are of several sorts here, only one Deer walk'd cross the Road at a distance before us. We spent I believe, at our slow Rate of travelling, Three Hours in and by this Wood.

This Village of *Steintraffe* was all over Mud and Dirt. The People trod almost to the mid-Leg in Dirt when they stept out of their Houses. The Walls of their Houses were unwhited Clay, and the Cover Thatch and Clay mingled. We saw on one side some plough'd Grounds belonging to the Village.

About Eleven a Clock before Noon we came to the River *Erpe*, or *Erffe*, which we Erpe R<sup>r</sup> were to pass to *Bergbem*, on the other side of ver. it. This River rises on the Frontiers of this Dutchy, Southward, and runs into the *Rhine* by *Nuys*, in the Bishoprick of *Colen*. It was now exorbitantly swell'd by the Rains, and put us in some Care how we should get over it. There is a Foot Causeway rais'd a little through the Meadows, which goes to a small Bridge over the River, but now Bridge and Causeway both were cover'd with Water. And though it was common for Charrettes with their Passengers to ford it conveniently enough, we could not have done this now without being wet, even in our Charrette, almost to the Waste; and besides, our Horse, who must for sometime swim, would have been hard put to it to have had any thing more to draw besides the Charrette and Driver. We therefore, with the Company of Two other Charrettes, went into a sorry *Naken* to be ferry'd over. The River run very fierce, but we went cross  
on

on the lower side of the Foot Causeway, which somewhat defended us from the force of the Stream. We got over safe, Thanks be to God, and went to our Dinner at *Bergben*, while we left our Foreman and his Horse to take theirs on the other side. This is a small wall'd City, but seems poor and inconsiderable, but is the head of a small Jurisdiction about it. Here is a Synagogue of Jews publickly tolerated.

After Dinner we pursued our Journey, tho' very slowly, because our Horse fell sick. And besides this, after we had gone a little way upon a Level we began to mount the Hills, which we saw when we were on the other side of the River. We could see this Ridge of Hills for a great length together, both upwards, and down the River, and it seem'd to go on both Ways beyond our sight Northward and Southward. It lies along very steep on this side, towards this River, which occasions a sudden shoot of the Water from it, and by consequence the great swelling of this River. These Hills are, however, in many Places such, as that they are plow'd and sown, and there are Orchards and Pasture-Grounds upon them to serve the Villages, which are thick set upon them. And these are shelter'd by frequent Woods which possess the steepest Parts of the Hills. When we had mounted upwards above an Hour, and observ'd that the Country rose still above us, and that our Horse grew more faint, we took pity upon him, and contented our selves, since we could not possibly get to *Colen* with him this Night, to rest here, that he might not be too far spent, and might be the better able to car-



ry us on the next Morning. We were the rather induced to this, because the Weather was now clear'd up, and we were in hopes the rest of the Afternoon would be fair, and we were got a good way up the Western side of the Hill, on which the Sun now shone very pleasantly, we could have a large Prospect about the Country, and were upon a good dry Place for walking: And to all this, after we had enquired at several Houses in this scattering Village, and were denied, at length we came to one which promis'd us a Bed. It was a new House too, and so, we supposed, might not be so nasty as the old ones seem'd to be. Besides, we were promis'd here, that if our Horse should not be able to travel next Morning, the House would furnish us with a good <sup>Ichendorp.</sup> one that should do our Business. The Name of this Village is *Ichendorp*. It lies scatter'd about in several Patches of Houses, distant from one another, on this side of the Hill. They have a handsome large Church, built of Brick. I had a mind to see both the Country Parson, and his Church. It cost me a Mile's walk to find his Dwelling. I came to a sorry House, where they told me he lodg'd, but he was not within; so I could see neither. I spent some time of the Afternoon in walking among the Woods which were near our Lodging, and from thence had a large View of the Country. Here Nightingales and other singing Birds abound, and at this time fill'd the Woods with their charming Musick. We went by Day-light to our Bed, which we found a very sorry one, and therefore lay down in our Cloaths, as in like Cases we were often forc'd

forc'd to do in this Journey. We had one Relief in the Badness of our Lodging, that if we could not sleep, we were entertain'd with the Nightingales in the neighbouring Woods, who sung sweetly all the Night. We roused betimes, and found our Horse somewhat recruited, and thought able to carry us to *Colem*; and in the space of Six Hours he brought us thither with much ado. From our Lodging we ascended a good while. Towards the top of the Hill, we found our selves in a Wood, and had several successive Ascents in that. We were some Hours upon this Ridge of Hills, before we came to look down on the other side of it; and we pass'd through some Villages and manur'd Grounds, intermingled with the Woods. At length we came on the other side, where we could see *Colem*.

The Descent on this side was more gradual than our Ascent on the other, the fall of the Ground being not so steep and sudden. Towards the bottom of the Hills we turn'd out of the Road to some neighbouring Villages, to find a better way cross the Valley, which we did, and had some Pleasure in this part of our Journey. This Valley is, I believe, Four or Five Miles broad in the Place where we enter'd upon it, and was in all our way plow'd and sown, and open. We went between some of the richest, finest Crops of Wheat and Rye that I had, I believe, ever seen in my Life. The Soil is a good Mould, but perhaps a little of the driest, whence this wet Season made the best of it. Within a Mile of *Colem* we came into our miserable Road again, and found it such, as we had Reason to wish we could have gone

gone still besides it. I suppose the extream Badness of these Ways to be, together with the ill Weather, from their being much frequented with heavy Carriages, which pass from *Colem* up into the Country, with several sorts of Goods; and, I believe, *Aix la Chapelle* is furnish'd, besides other Places, with many things from hence, especially in the time of Year when those Baths are resorted to. We saw in this part of our Journey some part of Three several Processions in the Villages we pass'd through, for this was a great Day of Processions with the Romish Church, as will be observ'd in the following Section.

### COLEN.

We came to this City about Eleven a Clock. I write the Name as we commonly speak it in *England*. The Low Dutch call it *Ceulen*; the People of the Country, *Coln*; the French, *Cologne*: The Latines have always call'd it *Colonia Ubiorum*, and *Colonia Agrippina*, which Names they give it, with relation to the Beginnings of it. These are briefly commemorated by Inscriptions in Latin over a large Portico at the Front and Entrance of their Senate-House. I shall somewhat more largely relate what is said of the Original of this City, *Original* as follows.

The *Ubians*, a People of *Germany*, on the other side of the *Rhine*, who dwelt along the opposite Bank of it, from *Mentz*, down to this Place, were grievously infested with the Incursions of some neighbouring People, who were too strong for them. The Inscription here calls

calls them the *Suevi*, who were thus troublesome. Some call them the *Chatti*, or *Catti*, or *Chassi*. They were seated beyond the Country of the *Ubians*, from the *Rhine*, and all along on their Borders. The *Ubians* vexed, and almost oppress'd by this People, sought the Alliance of *Julius Caesar*, and his Assistance against these their Enemies. But whether they were assisted by the Romans or not, they grew by this Disturbance a weary of their Country; and in the time of *Augustus Caesar*, were, upon their Desire, brought over the *Rhine* to this side, under the Conduct of *M. Vipsanius Agrippa*, Consul. The *Chatti* immediately fell into, and took Possession of the Country which they left. 'Tis thought the *Ubians* pass'd the *Rhine* about this Place, and that this was about Twenty, or Twenty Five Years before our Saviour's Birth. When they were come over, some say, they built this City for the Head of their Nation. Others will have it, that there was a City here before the *Ubians* came over, and do carry up the Original of it into Obscurity, as all that affect Antiquity do. This Nation extended themselves on this side, over the greatest part of the Dutchy of *Fuliers*, reaching to the Banks of the River *Roer*, forementioned, and also over the greatest part of the Bishoprick of *Colen*. After these things, *Julia Agrippina*, the Grand-Daughter of that *Agrippa*, and the Mother of *Nero*, having been born at *Colen*, and being desirous to show the Power which she had, by virtue of her second Marriage, which was with *Claudius* the Emperor, caused the Compass of the City to be enlarged, and towards the

Year

Year of our Lord, 48, (C. *Antistius*, and *M. Sullius*, being Consuls) she sent hither a Colony of *Veterans* to settle here.

*Clouis the Great* join'd this City and Nation to the Dominion of the Franks, under which it was from thenceforth during the first Race of their Kings. Under those of the second Race it became a part of their Dominion, to whom *Germany*, in the Division of the Franks Empire, was allotted. In the Year 881, while *Charles the Fat* was on the other side of the *Alpes*, *Godefride*, and *Sigisfride*, the Kings of the Normans, took and burnt it. The Clergy and People of the Town sav'd themselves, by timely flight, from the Cruelty of these Barbarians, who had that Year ruin'd Fifteen or Twenty of the best Cities of the *Gallia Belgica*. The Emperor *Otbo the Great*, under whom it was restor'd and repair'd, subjected it to its Prelates about the Year 950. Afterwards other Emperors restor'd it to its ancient Freedom; *Frederick I.* gave it great Privileges, and from that time it considerably encreas'd. But it has chiefly grown to what it is, and flourish'd, from the Thirteenth Century, when about the Year 1260, it enter'd into the League of the *Hanse-Towns*. These were call'd *Hanse-Towns*, from a German Word, which signifies a League or Confederacy. Many Cities in several Parts of *Europe* came into this League. It was a Confederacy among them, made for the regulating of their mutual Trade. At present there are none left in this Number, which are considerable, but *Lubeck*, *Hamburg*, *Breme*, *Rostock*, *Dantzick*, and *Coleu*.

*Hanse-Towns.*

It

Govern-  
ment.

It is call'd a Free and Imperial City ; is govern'd by a Senate, which has great Resemblance with the old Senate of Rome. They administer Civil Justice, and exercise all Acts of Authority. But in Criminal Cases they can indeed form the Process, and try a Malefactor, but they cannot condemn or pardon, this being reserv'd to the Archbishop. But he is bound not to come into this City, but upon Occasions which absolutely require his Presence, and then he may stay here no longer than till that Affair is at an end ; and he must come hither but with such a determinate Number of Guards. Yet they take an Oath of Fidelity to the Archbishop ; but on the other side, that Oath expresses a Condition, which is, *If he does maintain all their Privileges ;* and he solemnly and expressly promises to do so. The Oath which they are said to take to the Archbishop, is this :

*We the free Burgeses of Colen, for this Day, and for ever do promise to A. B. Archbishop of Colen, to be faithful and favourable to him, so long as he shall maintain us in our Rights and Honours, and our ancient Privileges, we, our Wives, our Children, and our City of Colen ; so Help us God, and our Saints.*

The Archbishop obliges himself to the City by a Writing, in Form and Tenor following :

*We A. B. by the Grace of God Archbishop of Colen, Elector and Archchancellor of the Empire*

Empire in Italy, to the end that there may be between us, and our well-beloved, the Burgeses, and the City of Colen, a friendly Confederacy, an entire Confidence, and sincere Peace, and that it may continue inviolate; do make it known, by these present Letters, that we have promised and assured, and do promise and assure, in good Faith, without any Fraud, that we confirm all the Rights and Franchises, written and not written, old and new, within and without the City of Colen, which were granted it by the Popes, Emperors, Kings, or Archbishops of Colen, without ever endeavouring to contradict them. In Testimony whereof we have put the Seal of our Arms to these Presents, &c.

In all this here appears no Engagement of Subjection on one side, or Pretence to Authority on the other; and the thing looks more like an Agreement between Allies, than an Acknowledgment, or accepting of Sovereignty. It is evident the Archbishop is not to be accounted the Supream Governour, or Sovereign of this City; but the Sovereign Power is properly lodg'd in the Senate; and to them the People make no such conditional Promise of Subjection. Indeed, it were absurd and unreasonable that any such should be implied or exprest in the Peoples Acknowledgment of the Sovereign. For this Fancy in the Heads of the People, that they are no longer bound to be subject, than while the Power rules them well, and preserves all their Rights and Properties, gives them



them the Pride of Censuring the Actions of their Rulers, and they will condemn and dislike for the most part, and certainly and always whatever they do not understand; and there is no wise Government but will do and order many things which the People must not understand till they have their Effects, that the Good they design by them may not be prevented. This Fancy makes them very apt to be jealous and suspicious of the Designs of their Governours. Besides, there is no State which is destitute of ill Men, some of whom will have Designs of Revenge and Mischief upon others, some will have Designs of Covetousness and Ambition; and all such, for the sake of accomplishing those Designs, will be fond of having themselves a share in the Government; and to that purpose they will be continually alarming the People with Fears and Jealousies, misinterpreting the Actions and Designs of the Governours, and representing they do infringe their Rights, or tend to get Power to do it; and then they form a Faction, which by Degrees may grow strong enough for Sedition and Rebellion. Thus the Supream Power becomes first too weak to govern, and to give the People the Felicity of a good Government, and when they design well, things shall, through the Perverseness of the People, succeed ill, and be imputed to ill Designs; and the Good which they do not, because they cannot, shall be thought neglected, because they would not do it. Then the People grow mad enough to venture the dangerous Experiment

periment of changing Governours, or Forms of Government; and then these ill Men gain their own Ends. They are accounted mighty Patriots and Friends of the People; for bringing them into Confusion and Disorder, and shall be thought the fittest to govern, who were the proudest, and most unwilling to be govern'd, and the just Judgment of God often leaves the insatuated People to be plagued by the Tyranny of their new Governours, for their Injustice to their old ones, and brings upon them what they unreasonably fear'd, by the ill Means which they used to prevent it. The City of *Colen* indeed, being upon such Terms as they are with the Archbishops, must be justified in their Defences of their ancient Privileges against them. Several Archbishops have struggled hard to gain the Sovereignty of this City, but the City has hitherto steadily maintain'd their Freedom from that. One Archbishop, in the Year 1297, thought to make them submit to him by Force, and gather'd an Army, and was marching towards them for that Purpose. The Citizens knowing this, put themselves in Arms, and met him. They laid the Keys of their City in the Field, as the Price of the Victory, and then bravely fought for the Right to keep them still themselves. The Providence of God favour'd their just Endeavour, and they utterly defeated the Bishop's Forces, and his Design together. They return'd with Joy and Triumph to the City, and celebrate the Memory of this important Victory still, upon the Day on which they gain'd it. The

Archbishop, since he may not reside at *Colen*, has his Residence at *Bonne*. This was formerly call'd *Ara Ubiorum*, and *Julia Bonne*. It is a very ancient City, situate upon the *Rhine*, about Four Leagues above *Colen*; 'tis encompass'd, they say, with a good Fortification. We were bound now to be returning Homewards, so we could not go thither.

Bishops.

*Maternus*, Bishop of *Colen*, was at the Synod of *Arles*, held in the Year 314, against the troublesome Schismatics, and Puritans of *Africa* the Donatists; and he is the first that I can find mention'd here. This was at first but a Bishoprick, and was Suffragan to the Archbishop of *Treves*. In the Eighth Century, *St. Boniface*, then Archbishop of *Mentz*, and the first that was so, supported by the Authority of *Carloman*, and *Pepin the Short*, obtain'd the transforming *Colen* into an Archbishoprick, in Favour of *Agiulf*, whom he got promoted to it, because he had been his Companion and Assistant in preaching the Christian Religion to these Parts of *Germany*. The Prince, *Joseph Clement*, younger Brother of the present Electour of *Bavaria*, and Governour of the Spanish *Netherlands*, is the present Archbishop of *Colen*. He was cholen in the Year 1688.

Chapter.

The Chapter of *Colen* is very Noble; it consists in all of Sixty Chanoines. It does not admit a meer Gentleman, or Baron to be a Member, but requires that they be Princes, or at least Counts. The Twenty four of the most ancient Chanoines, are  
chole

those who have the Voices active and passive (as they call it) in the chusing of a Bishop; that is, they may chuse, or be chosen such.

The Country, call'd the Bishoprick of *Cölen*, is a Part of *Germany*, included within the Circle of the Four Electours on the *Rhine*, which are *Mentz*, *Triers*, *Cölen*, and the Electour *Palatine*. It is bounded on the East with the Dutchy of *Westphalia*, on the North by the Bishoprick of *Münster*, on the West by the Dutchy of *Juliers*, on the South by the Archbishoprick of *Treves*. The River *Rhine* runs through it; but the Estates subject to the Prince and Archbishop of *Cölen*, have yet a farther Extent, and comprehend, besides that which is call'd the Bishoprick, the Dutchies of *Westphalia*, and *Angria*, and the County of *Arensberg*. From all together the Prince is said to receive a Revenue of an Hundred and twenty thousand Crowns *per Annum*; and is able to bring into the Field an Army of Twenty five thousand Horse and Foot. The Suffragans of this Archbishoprick are, the Bishops of *Leige*, *Münster*, *Osnabrug*; to which were formerly added *Utrecht*, and *Minden*, which Two last being now seculariz'd by the Reformation, there remain to him but the Three former. *Minden* is a *Hanse-Town* of *Germany*, in the Dutchy of *Westphalia*, a Bishoprick and Principality. *Charlemaigne* founded there an Episcopal See, about the Year 780. The Bishop was Lord of it, but since the Peace of *Münster* it belongs to the Electour of *Brandenburg*.

*Bishoprick  
and Estates  
of the Archbishop.*

The Archbishop of *Colen* is Grand Chancellor of the Empire in *Italy*, and pretends to crown the Emperour when it is done, within the Extent of his Diocess. He is one of the Three Ecclesiastical Electors of the Empire, the other Two are the Archbishops of *Treves* and *Mentz*.

*City.*

The *City* of *Colen* is situate on the left Bank of the *Rhine*, as it descends, in a large open Valley; and is encompass'd with a Country plentiful in Corn and Wine, and all things needful for humane Life. It lies something like a half Moon; has a moderate Fortification about it, with a strong Wall, that has Eighty three Towers in it, and a triple Ditch to defend it, besides some necessary Out-works. It is reckon'd one of the biggest Cities in *Germany*. The Streets are generally broad and airy, many of them strait for a good length. The Houses are very well built of Freestone, and good Timber, but they are not very Uniform, and they have the old Fashion of peaked Tops generally. It is said, there are in this City Eleven Collegiate Churches, Four Abbies, Nineteen Parochial Churches, Seventeen Monasteries of Men, and Nineteen Nunneries.

*Academy.*

An Academy was instituted here by the Senate, or reviv'd, as some say, in the Year 1388; it makes no Noise at present. I enquir'd whether they had now any great or famous Men of Learning among them, and was answer'd, No. I was inform'd, that a great many of the Books which pretend to be printed at *Colen*, perhaps never come there. Many of the French Books are printed

ted in *Holland*, and the Greek are printed at *Lipswyck*. I must confess, I thought to have seen the Press here, which reprints the *Paris* Editions of the Greek Fathers, in Greek and Latin, and to have heard of some learned Men that were the Inspectors of the Work; but one of the chief Booksellers of the Town told me they are all done at *Lipswyck*; and, that being a Protestant University, they set the Name of *Colen* to them, to give them the more Reputation in the World. I confess, they may have the more Reputation for that Name, but it must be with those that do not know the common State of the Roman Church; for the Roman is the Latin Church too, and seems resolv'd to keep up that Character, by neglecting generally the Greek Tongue; and it is well known, that at present the Knowledge of this Language flourishes chiefly among the Protestants, and, perhaps, more than any where else, in *England*. In several Places where I have been searching the Stocks of the Booksellers in Cities of the Roman Communion, I have seen indeed vast Stocks of Books, but all in Latin; even the Writings of the Greek Fathers are to be found amongst them only in Latin. And in *Colen* they print these, but no Greek. They had newly finish'd, when I was there, the *Theologia Dogmatica & Moralis*, of *Natalis Alexander*, a Dominican of *Vienna*, in Two large Volumes in *Folio*.

We came to *Colen* upon a very great Holy-Day, with those of the Church of *Rome*, that is, what they call *Sacraments-Day*, or

*Sacraments  
Day, and  
the Proces-  
sions.*

the Feast of the Holy Sacrament. For they do yearly, on the *Thursday* after *Trinity Sunday*, as this was with them, commemorate the Institution of the Lord's Supper. And we came hither in a good time to see the Processions of this Day, which are some of the greatest and most solemn Processions of the whole Year. As we were going to our Inn, we met one which staid us almost an Hour to see it pass by. The Virgin *Mary* march'd foremost in this Procession, carried and attended by Queasils singing, if it be proper to call an Image her; which yet we may do, when we are giving an Account of their Matters, because they themselves do so; and an Image in any Place is call'd the Virgin *Mary* of that Place. The Image of her at *Loretto*, is as famous among them, under the Name of our *Lady of Loretto*, as that of *Diana* at *Ephesus* was under the Name of *Diana of the Ephesians*. But may it not be said, that this Phrase implies plainly, that they believe the Image not only a Representation of the Saint, but a Symbol of her Presence in such a Place. This Image was but small, about the height of a Child of Three or Four Years old, but dress'd very fine, with a Robe of Cloth of Silver, a Crown on her Head, and a Scepter in her Hand. After this, several other Images were carried, of He and She-Saints, intermix'd with Banners, which are commonly long taper'd Flags, with a Picture of some Saint in the broad part of them. At the end of the Pole they hang upon, is commonly fastned a good large Cross of Silver. There were  
several



Several Images of the Virgin *Mary* carried, one of which, as big as a Child of Two Years old, seem'd, and was said to be, all massy Silver, that was carry'd by Six Men. There attended this Procession Two Religious Orders of Men, the *Franciscans* and the *Augustines*, these last sung as they went along. Many Men and Women of good Fashion appear'd in this Train. After all the Images, came the Men who honour'd the Hostie, by carrying lighted Flambeaux's before it. They march'd Two and Two in great Order, and were a great while a going by. I doubt not there were several Hundreds of them. Several genteel little Boys went ringing their Silver Bells before the Hostie. The Canopy over that was of Silk, with a rich Gold and Silver Fringe hanging down from it. A Secular Priest carried the Hostie, in his Surplice and Cope, his Cope richly embroider'd with Gold and Silver. The Remonstranter was large, with a great deal of Work in it, and of Silver gilt.

Let us make a few Reflections upon these Matters, before we pass on to other things. The Council of *Trent* has establish'd and authoriz'd these Things. It says, The Worship due to the True God, ought to be given to the most Holy Sacrament. And it is a Custom very piously and religiously brought into the Church; That every Year, on a certain particular Festival-Day, this Eminent and Venerable Sacrament be celebrated with singular Veneration, and Solemnity, and that it be reverently and honourably carried about in Processions through the

the Streets and publick Ways; and it curses those who shall contradict and condemn these Things. But we shall venture to do this, however, being assur'd that the Curse causeless will not come.

*The Festival.*

As for this Festival, they do themselves confess, that it has no Testimony or Foundation in Scripture, or Apostolical Tradition, or even in the History of the Primitive Church for several Ages. It is certain, and granted, that *Urban* the fourth Pope of *Rome*, introduc'd it about the Year of our Lord, 1260: And his Pretence for so doing was, that it had been reveal'd to some Persons, that such a Festival should be instituted, and generally observ'd, which is the common Pretence for many of the absurd Devotions of the Roman Church. He does not say this was reveal'd to him; but certainly, if Jesus Christ had intended that such a thing should be establish'd, and conform'd to by his whole Church, he would have reveal'd his Will in this matter rather to the Pope himself immediately, than to any one else; if indeed Jesus Christ did himself own the Bishop of *Rome* for his Vicar on Earth, and the visible Head, and infallible Guide of his Church here. It is another just Prejudice against this Festival, that it confirms and countenances the maiming of this Blessed Sacrament in the Church of *Rome*. They pretend on this Occasion to produce and show, and to Venerate and Honour the most Holy Sacrament, when all they do regards only one Element of it, the Bread. It is another just Prejudice against this

this Festival, that it diverts the Sacrament from its true Use, and the Purpose which it was by Jesus Christ instituted and appointed for, and proposes That to be seen only and worshipped, and honour'd with Lights in a Procession, which was ordain'd to be reverently and devoutly receiv'd.

As for the Adoration of this part of the Holy Sacrament; as they of the Church of Rome teach and practice this, it cannot possibly be excus'd from the Guilt of horrid Idolatry. They say, the very Sacrament is to be worshipped; all that which our Saviour instituted to be receiv'd; and that it ought to have paid to it the very Adoration and Worship which is due to God himself. They urge indeed for this the Adorations which were paid to our Saviour when he was on Earth; and say, that he is personally present in the Hostie, with his Body and Blood, and therefore ought to be ador'd there. But, without disputing the manner of our Saviour's Presence in that Sacrament, which is certainly inexplicable, we may say, that those who ador'd our Saviour on Earth, did not adore his Cloaths too, but only his excellent Person, as he was Son of God. But here they enjoin the Adoration of the Species, or Appearance of the Bread, which they must allow at least to remain, and which is, according their Explication of the matter, to his Body in the Sacrament, what his Cloaths were to it on Earth, that is, the Covering of it. Yea, moreover we will venture to say, they adore the Elements themselves of Bread and Wine, because

because of his Presence with them. 'Tis true, they pretend that the Substances of these vanish upon Consecration, and are there no more; but as matter of Fact has often confuted this, in the Corruption of the Wafers when they are kept too long; so they seem to confess the Falshood of it in the Rules of the Pastoral. Where they say, 'tis necessary to keep the Eucharist in the Sacristy, for the Communion of the Sick; but least the Species should be corrupted, if kept long, the Priest is commanded to take out the old Hosties often, and to put in new ones. This he can well enough do, by eating himself, or giving to those that receive, the old ones which were consecrated formerly, and by putting in their Places those which at that Mass he consecrates anew. Now this Corruption which they take this Care to prevent, is what indeed the Substances of Bread and Wine may be liable to; but the immortal Body of our Blessed Saviour cannot be so; therefore we certainly have not that here in the stead and place of the Substances of the Bread and Wine. Besides, the Holy Scripture teaches us, that these remain after Consecration, and that 'tis still Bread and Wine which are taken, eaten, and drank in the Participation of this Sacrament. They worship therefore most certainly these very Creatures, of Bread and Wine, with Divine Worship, in adoring the Holy Sacrament. We do justly own, that our Saviour Christ, who is God as well as Man, is to be worshipped, as present, in the

the receiving of this Sacrament, and accordingly we do then worship him. But we must understand, that the Promise of his Presence in, and with this Sacrament, relates, and is confin'd, to that Use of it which he has appointed it for; and if any will presume to put it to any other Use than that, they cannot, from any Word of his, promise themselves his Presence with it: But they require and encourage the Adoration of the Bread, out of the Sacramental and Appointed Use of it, in the Streets, and where they do not pretend to receive it.

Their Processions are, as they say, of several Sorts; some of them are for Thanksgiving to God or the Saints, for Favours receiv'd; some are of Penitence, and to avert the Calamities which they are under, or do fear. They carry the Images of the Saints, and sometimes their Relicks, in these to honour the Saints. I have seen, though not at this time, here, that on this Day there have been fine Altars set up in the Streets where the Procession was to be, and there, when the Hostie came to the Place, it was set up, and he that carried it perform'd some Devotions; all the People who attended the Procession being the while fallen on their Knees in the Street. When they go in Penitence they say they do this to make some Satisfaction for their Crimes, and to pray to God for his Mercy and Forgiveness, in the Company of the Saints, whose Images they carry, that they may be assisted by their Prayers also, and so be the more likely to succeed. 'Tis well confess'd. It seems then,  
by

by this Explication of the matter, they reckon they have the Company of the Saints, when they have the Presence of their Images; they judge them in a manner link'd together. This was the very Opinion which the Heathens had of their Images, and the Foundation of the Veneration which they paid to, and of the Use which they made of them. Indeed this Pomp of Processions, and carrying the Images of the Saints, is an old Heathenish detestable Rite, reviv'd in the Church of *Rome*. The Custom and Name of these things are taken from the Heathen Romans. The Emperors, when they went to any publick Devotion, were said to go in Procession, and they were attended with a pompous Train. *Du Choul* honestly gives the following Account of the Heathen Processions, and makes them parallel to the Popish ones. It was the Office of the Priest (says he) to make Supplications, which we call Processions; that they might give Thanks to, their *Demons* for a Victory gain'd, and sometimes that they might avert the Anger of the Gods. And when the Priests made their Supplications through the Streets, they carried the Image of *Jupiter*; and in several Places they set up this Image, in a Place prepar'd for it. Which thing, says he, is still done in *France*, on the Day of the Holy Sacrament, (*Rel. Ver. Rom. p. 222*) So far has the Church of *Rome* herein departed from the Primitive Christian Church, that they have restor'd some of those Pomps and Vanities of the Wicked World, which those Christians oblig'd

all their Converts, upon their receiving Baptism, to renounce.

After Vespers, in the Afternoon, a Jesuite *Jesuites.* preach'd in the great Church, call'd the *Dome*. He had a vast Congregation of all sorts of People, and laid about very vigorously with his Hands and his Tongue, for about Three quarters of an Hour. He preach'd cover'd, as the Popish Clergy and the French Protestants do: The former, as Fathers dictating to their Children; the latter, as Embassadors from God to the People, which by this significant Ceremony, and a very Popish one, they represent; they think indeed of their coming from God, but not of coming with him, or that they deliver his Message in his Sight and Presence. 'Tis indeed that to which corrupted Nature is very liable and prone, to honour it self, even rather than the Great God; and 'tis no wonder if it affects, and chuses to put on the Authority of representing him, rather than the Humility of reverencing him; or if the former makes them forget and neglect the latter, even in a Case where they might be join'd together. The Jesuite, when ever he mention'd the Holy Sacrament, the Subject of his Discourse, pull'd off his Cap. We could understand but some Words of his Discourse, because he preach'd in High Dutch. When he had done, great part of his Congregation, and we, among the rest, went down from this Church to the Jesuites Chappel, they to finish the Devotion of this great Day, and we to see it done. A multitude  
of



of People were gather'd thither, many Coaches stood about the Door, and we were crowded in going in before they begun. We got into one of the Galleries where we could see all that was done, without complying. The whole Service was perform'd in Musick, but it begun and ended with a general singing of the whole Congregation, which I had not seen before among the Romanists. And that which made this the more charming, was this, The Jesuites had planted all their Scholars, which were a great Number, in the Allies of the Three Isles of the Church, there they kneel'd in Rows from one end to the other of the Church, which is a large one. They were taught to sing, and perhaps had some to lead them. They sung very exactly, in time with the Organ, and other Musick, and made altogether a very pleasant Harmony. The fine harmonious Singing of the whole Congregations of the Lutherans, who abound in Germany, and spend much of the time of Publick Worship, in singing altogether, before and after Sermon, their Psalms, and Hymns and Spiritual Songs, has made the Jesuites betake themselves to this most pleasant Custom; whereas ordinarily, in the Church of Rome, the Quire, or the Organ Gallery alone, make the Musick, and all the Congregation must only silently hear it.

At the beginning of this Service, call'd *Compline on Holidays*, they commonly give the Benediction of the Holy Sacrament, and do the same again at the Conclusion. This we conveniently saw here, in the following manner:

*Benediction of the Holy Sacrament.*

manner : The Priest in a grave, solemn Pace, brings the Hostie upon the Stage, with lighted Tapers, and little Bells ringing, carried before him ; he sets himself in the middle of the Stage, with his Face towards the People, holding his Remonstranter with the Hostie in it before him towards the People, and moves it and himself successively somewhat towards each side of the Church ; while he stands and does this, all the Congregation are upon their Knees, and all were here singing : At length he gravely sets it upon the Altar, makes his scrape to it, and then comes down to the Steps, and there kneels with his Face towards it during the Service ; in which he has nothing to do when 'tis perform'd in Musick, but only to say a Prayer or two, during which the Musick ceases ; but with a curious Flourish of all the sorts of Musick together it sounds the *Amen*. While the Service was performing, we could observe the Church. The Priest, who officiated, was cover'd with a very rich Cope, on which one could see nothing but Gold and Silver : Had we been near enough, perhaps we might have seen store of Pearls set in the embroidery, which sometimes, poor Men, the Priests of the Church of *Rome* are wont to have. The Remonstranter was a very large one, and the Work of it very Curious ; it was, I suppose, of Silver gilt with Gold. The Ornament before the Altar was Cloth of Silver, but with a broad and thick embroidery of Gold laid upon it in the form of three or four great Arches or Portals, under every Arch was wrought an Image of some Saint, and behind him there

was a Prospect of Landſchape. This Altar was ſet off with a great deal of Riches, had many Silver Candleſticks with tall Wax Tapers lighted in them, and many other things for Ornament of Silver, or gilded and counterſeiting Silver and Gold, and all theſe things were very artificially intermix'd as is uſual with bundles of Flowers. The Architecture of Marble above the Altar is in three Stories as it were, every one ſomewhat leſs from the lowermoſt; they include three Pictures one above another, which have on each ſide of them Pillars, and Angels, and ſome Images of Saints; much of the carv'd Work was gilded with Gold. It look'd all together extremely beautiful, and reaches to the top of the Church, which is of a good Height. The loweſt piece of Painting, and the largeſt, is a representation of our bleſſed Saviour's Aſcenſion, the Figures in it are very curiouſly drawn: The Hiſtory of the ſecond, I could not underſtand. The uppermoſt Picture was but too plainly and evidently, their common impious representation of the adorable Trinity. At the top of all, to crown the buſineſs, is, in the Stone-work, a Marble Image of the Virgin *Mary*, ſitting with a Crown on her Head, and a Child in her Lap. We were entertain'd here with an excellent Comfort of Muſick well compos'd, and excellently perform'd for almoſt an hour, then the Prieſt at the Altar got up from his Knees, which I believe by this time did ſome Penance, and gravely took down his Wafer, and while the Boys and Congregation were all ſinging, he concluded the Show as he had begun it. In the Street, by the entrance of  
their

their Chappel, there hung up in very large Frames, many Copies of Verses which they had made their Scholars make in praise of the Holy Sacrament; one Frame contain'd those in Latin, another those in Greek; on the other side of the Street were two more, which, I suppose, might be some of the modern Languages, or in the vulgar Tongue. Each Frame contain'd some scores of Copies, but the Copies were set in rows, and the joyning of one Paper to another was cover'd with a slip of gilt Leather. The crowd and hurry was so great, that we could not then read them, and the next day they were gone. The School which the Jesuits have here, is opposite to their Chappel and College, in the same Street; it is a great Building, and stands on three sides of a large Square, which has a high Wall to inclose it from the Street. In the middle of this Square stands an Obelisk with the Virgin *Mary* at the top of it; about the Pedestal are many fustian Motto's, among others, this, *Maria flos florum*; to answer which, there were Pots of Flowers set at the four Corners of the Pedestals. The Attributes and Honours here given to the Virgin *Mary*, do not well answer the Inscription upon the Arch over the Gate of this Court, where they have set in Latin that Text of Scripture, a little alter'd, *Come ye Children, bearken unto me, and I will teach you the fear of the Lord.*

The Chief Church of this City, and the Cathedral, they call the *Dome*: It is dedicated *Dome. 1* to *St. Peter*: It appears a very Noble and Magnificent Design, tho' it is not yet finish'd, nor have they been at Work upon it for se-

veral Years. The Quire end is quite finish'd; the Body of the Church has its Walls and Pillars, I think, rais'd to the height intended, but the Arches over the Pillars are not yet made; there is a Roof of Timber laid over this part for the present. The Steeple, I believe, is not above half finish'd, we went up to the top of it to take a view of the City, and saw in it two or three very large Bells; from the top, going round, we could see the whole City and the Country about it; only, when we look'd towards the Quire, the height of that somewhat confin'd our Prospect upon the City.

Over the High Altar, in the Quire, one sees through a Lattice twelve Images standing six and six on each side of a Crucifix. They are, I believe, about two Feet long, and are said to be of Silver gilt with Gold; they are made to represent the twelve Apostles. The Cross in the middle is gilt also, but the Body upon it is Silver ungilt: The Crucifix is somewhat taller than the Images. The Altar is, I think, dedicated to St. *Engelbert*: There lies at full length over the Images of the Apostles, an Image of a Bishop carv'd in white Marble which is design'd to represent St. *Engelbert*. It is said of him, he was an Archbishop of *Colen*, who was murder'd by *Frederick* Count of *Iffenburg*, and his own Uncle, for defending the Liberties of his Church, about the Year 1225. He is recommended by the Legend as having fasted in honour of the Virgin *Mary*, constantly on every *Wednesday*: Certainly a great Commendation, and an Instance of singular Christian, or rather Marian Piety.

St. Engelbert.

The

The Body of the Church has very few Altars in it, and they are I think only at the upper End; there are two at the Entrance of the Quire from thence; that on the left hand, as one stands towards it, is an Altar to Mother Anna, as the Papists call the Mother of the blessed Virgin. Over it there is for an Altar-Piece a carv'd Work of white Marble not very big, where are seen two Women; one of them holds a Child in her lap; another, with a Cover over her head, somewhat like that the Nuns throw over them as a short Veil, puts an Apple or an Orange into the Child's hand, which he seems much pleas'd with. Under these things is blindly and with much abbreviation written in the Marble. this following Stanza, one word of which I could not possibly make out, but suppose it might be *Paris*.

*Mother Anna.*

*Anna quæ ——— sobolem decoram  
Et fovet dulci gremio Nepotem,  
Fac tuum supplex Populus Levamen  
Sentiat usque.*

A very distinct and particular application to St. Anna her self, and alone, for her help and assistance, without any mention of her Intercession with God: For it prays that she would make the praying People always sensible of her Relief.

At the North Door of the same Church, on the left hand, as one comes in, is an Altar, over which our Saviour is represented as on a Cross; instead of an Altar-Piece, there is a tall Crucifix of Wood set up: Besides some long Complements to the Cross in Latin, which I

*An Altar to our Saviour's Humanity.*

could not remember; there is written at the top of the Work about it, *Sacro sanctæ & individue Trinitati*; at the bottom are these words, *Domini nostri Jesu Christi humanitati*. This expresses the Dedication of the Altar. They may indeed as well erect an Altar to the human Nature of our Saviour distinctly and separately consider'd from his divine Nature, as to any of the Saints; but certainly, this is a divine Honour which is not due, and ought not to be paid to any Creature; and tho' the Person of our Saviour might be, and was justly ador'd while he was on Earth, because he is God as well as Man, yet 'tis to be believ'd no one did distinctly worship his human Nature, so as that he might have express'd what he did in such words as these, *Jesu I adore thee as God for thy divine Nature, and I adore thee as Man too, or I give divine Honour to thy human Nature*; which is the true and evident meaning of this Inscription. Here were hanging up about this Crucifix many Hands, Arms, Hearts, and little Images in Wax-work, which were the Memorials of Favours obtain'd at this Altar as the poor People understood.

*An Image  
of the blest  
Virgin.*

Not far from hence, and as on that side, one enters the Passage which goes round the Quire, is set up at the Corner against a Pillar an Image of the Virgin *Mary*, I think, without any Altar at her feet. The Image is so monstrously dress'd as a Curtizan, or Coquet would be, when one might say of her for having more Cloaths than Woman, *Minima pars est ipsa Puella sui*: For we could hardly see a little Face for the Ornaments about her Head, and her other Habit of Sky-colour'd Silk,



Silk, lac'd with Silver, was very large downwards. How fitly this represents the mean Condition, and the Modesty and Contempt of the World, and Humility of that blessed Virgin whom the Son of God chose to take his human Nature of, is easie enough to judge. This Image we saw was mightily resorted to, while we waited for the Opportunity to see the three Kings. Many People came directly hither when they were entred the Church, and here fell down and perform'd their Devotions, some longer, some shorter, and then went out at the next Door or staid to be present at some Mass. This Image was honour'd with at least a dozen Wax Candles which were all this while burning before it, and seem'd set to burn out at once. It was honour'd too with many Offerings, for many Hands, Arms, Legs, Heads, &c. in Wax-work hung about it. And one poor Creature had been so far transported in Superstition and Folly, as to present a Heart here; there was hanging at the Girdle of the Image a piece of Silver as broad as the Palm of a Man's Hand raised, and shaped in the form of a Heart. This is a folly frequently seen in the Roman Churches, and signifies without doubt the devoting of a Heart to the Virgin, which is Idolatry, if ever there was such a thing in the World. I find in Scripture it is the Direction of the Son of God under the Name of Wisdom, *My Son, give me thy Heart*; and it is said, *Thou shalt love the Lord thy God with all thy Heart and with all thy Soul*, &c. But no where is it said, we ought to dedicate our Hearts to the Virgin Mary, or that we may do this. And if Covetousness be call'd Idolatry,

try, as it is in Scripture, because in that case, a Man's Heart is set on Riches, and he devotes himself as it were to Wealth; it is no wrong to call this so, which is a giving up the Heart to a mere Creature.

Three  
Kings.

We were waiting, as I said, to see the famous Relicks of the Three Kings; they are shown, I think, but once a day, and that not half an hour at a time. About nine a Clock in the Morning, we catch'd the Opportunity. They pretend to have here the Bodies of those Persons who were led by a Star to our Saviour at *Bethlehem*, when he was newly born; whom our Translation calls, Wise Men of the *East*; and the Papists Kings; they make their Number to be three, and have invented Names for them, which are, *Gaspar*, *Melchior*, and *Balthasar*; some give them other Names, and it appears from the Disputes about the matter, that they are all invented. It is said these Bodies were transported from *Constantinople* to *Milan*, and from *Milan* to *Colen*. The same Bodies are pretended to be somewhere else, but that is a small matter: If the whole Body of our Saviour from Head to Foot, as it hung upon the Cross, can be in a thousand places all of it at once, 'tis no great business for the Body of each of these Kings to be in two places at a time, and that altho' they should be at the distance of many hundred Miles from one another: But if they had had this Faculty when they were alive, they might have gone abroad and staid at home at the same time; they might have govern'd their Subjects in *Arabia*, and have ador'd our Saviour at *Bethlehem* all under one; they

they might have taken a long Journey, and notwithstanding that, have taken their Ease at the same time in their own Palaces. They lie here in a little Chappel which is behind the great Altar, and are seen in the Passage there. There is within the little Chappel, a Partition made with Iron-Bars, and clos'd at the top; this leaves but very little room for the Priests to go to the Altar of the three Kings behind it. Within this Partition is a sort of Tomb, which almost fills that, so that two Persons can hardly go breast round it. One Priest is at the Altar mumbling some Devotions to the three Kings, while another is within that Partition, with his Surplice on, making the Show. He opens two Lattices on the out-side of the Partition next the Isle, and another Lattice at the Tomb it self; and there stand two little Wax-Candles burning, so as to cast a little light upon the Relicks: One sees only what seems the Crowns of the Heads of three Men, or the tops of three Skulls, for the things look of the colour of Skulls. No Persons was suffer'd to come within where the Priest was, or to touch and feel what these things were: But many People about us had the Superstition to give the Priests things to be touch'd by these sacred Noddles, which he took and held to them with a pair of Silver Pincers. We saw hanging up hereabout, by a Form to kneel and pray at, several of the Litanies of the three Kings, as they are call'd. And for the encouragement of saying these, some days of Indulgence are granted to those that shall say them in any place; but to those who will come and recite them

them here, more days of Indulgence are granted; accordingly, there were several People a good while upon their Knees before the Show began, who seem'd to be very busie a meriting these Indulgencies; some of the Chanoines, before they went into the Quire, came and kneel'd down, and said some Prayers here.

We saw several fine Churches with Altars, rich and neatly adorn'd, and tir'd our selves well with going about; we perceiv'd they abound in Relicks, every Church affecting to have something or other which is counted valuable of this kind: I lamented that many of the Inscriptions which express this matter were in High-Dutch, and so I could but seldom make any thing of them; and to have found a Person at every Church that could and would give us an account of things in Latin, would have taken up more time than we had to spend here. Besides, it is not at all material to know what Relicks they have, but only this would have been worth taking notice of; namely, to observe what Veneration is to be paid to them, and what the encouragement is that allures the People to it. And we must content our selves with a Specimen only of this matter, in what has been said of the three Kings, and the Indulgence granted to those who shall come to their Tomb, and in what I shall further relate concerning the Minorites here.

*Minorites.*

The Minorites have here a very large and fine Church, as they are generally a good thriving Company of People. At the East-end of the North Isle there is a Chappel and Altar, dedicated

dicated to the Infants of *Bethlehem*, who were  
 kill'd when *Herod* sought to murder our Sa-  
 viour. The Piece of Painting over the high  
 Altar, represents that Tragical History. Un-  
 der that, between it and the Table, there lies  
 along, carv'd in Stone, an Image of a Child, as  
 laid asleep. Before the enclosure of this Chap-  
 pel, there is a Paper hung up in a Frame,  
 which in words of Latin intimates, That in  
 the Year 1300 and somewhat more, the Body  
 of one of the Infants at *Bethlehem* was sent  
 from the Minorites at *Venice*, to those at *Colen*,  
 and that it was confirm'd and approv'd for  
 true, by the Bishop of *Colen*: And forty days  
 Indulgence is granted to those, who being  
 so and so qualified, shall visit this Chappel,  
 and honour here with their Offerings the holy  
 Infant. This is honestly spoke out, and shows  
 us for what it is that Relicks are pretended to,  
 and so much covered and valued; it is for a  
 pretence of Indulgences to those who shall vi-  
 sit them, and they are granted for the sake of  
 Offerings; for 'tis always understood, even  
 when 'tis not express'd, that no Man obtains  
 any Indulgence by being present at a Mass at  
 any Altar or Chappel whatever, unless he  
 drops there his Offering great or small, and  
 which must be given according to his ability.  
 Against a Pillar, on the other side of this  
 Church, is a Picture of a Man at full length,  
 which is pretended to be a true Picture of  
*St. Francis*, and drawn as I remember from the  
 Life; it has a pale meagre look, which per-  
 haps he could not help, but it is melancholy  
 and peevish too, which is a Fault in one that  
 is pretended to be a mighty Saint; to their  
 commen-

*Infant of  
 Bethle-  
 hem.*

commendation be it spoken, these his Children, look much better. Under the Picture is written what is pretended to be the Blessing which St. Francis used over the People to deliver them from Plagues and Diseases. It is all of it the same word for word, which Moses, by God's Direction taught the Jewish Priests to use; but, I think, it is not the whole of that. I must not lanch into the Praises of St. Francis, or, which is all one, go about to give an account of his Life: this is an Ocean in which, if I had one of these Brothers for Pilot, I should yet be in danger of being lost, as others have been. I shall therefore refer my Reader to the *Libri Conformitatum Sancti Francisci cum Jesu Christo*, in Fol. written by a worthy Minorite, wherein he shall see how little St. Francis came below Jesus Christ in his Life or Miracles. if the Author may be believ'd: But I would have him read too, the Alcoran of the Minorites, that he might be disposed to say, *Glory be to the God of Truth, and eternal Shame to the Father of Lies and his Children.*

Lutherans  
at Colen.

This Commonwealth City will suffer the profession and publick exercise of no other Religion in it, but their own, that is, the Roman and Popish Religion. Some few Lutherans dwell among them, but are forced, when they will go to publick Worship, to cross this vast and rapid River the *Rhine*, and go about half an hour's Journey on the other side, to the City of *Malbeim*, which is in the Dutchy of *Bergen* or *Mons*, and under the Jurisdiction of the Duke of *Neubourg*, whom we are now coming to visit.

Passage

# Passage from Colen to Dusseldorp.

WHEN we came to *Colen*, we projected to have gone down the *Rhine* by Water ; but upon enquiry, they told us, That at present no Boats went downwards ; The reason of which was, that the *Rhine* was so swell'd with the great Rains, and had so overflow'd the Neighbouring Country, that they could not well find the Course of the Channel, and if any high Wind should rise, it would be very dangerous. This put us, who could not stay, upon a necessity of Travelling by Land all the way down this River from hence. Our Passage upon this account was more chargeable, and, I doubt not, more tedious too ; for this very swift River, would, I believe, have carried us much faster than we went by Land, at our slow rate of Travelling. We were resolv'd, however, to see the chief Cities downwards from hence which stand upon the *Rhine*, and by our Land-travel had the better Opportunity of seeing what the Country is all the way.

On the 31<sup>st</sup>. of *May*, then, we hired our Passage in a Charrette for *Dusseldorp* ; we paid but a Gilder for each Person, as I reckon'd ; it was in the Money of the Country, thirty Stivers. *Money.* They reckon sixty of their Stivers in their Rix-Dollar ; but a Rix-Dollar, *Spanish* or *Dutch*, which is otherwise call'd a Pattacoon, and goes ordinarily for forty eight Stivers in the *Netherlands*, they reckon'd worth seventy two of their Stivers. To set down therefore our Expences



Expences as exactly as I could, while we were in these Parts, in a just proportion to the *Netherland Money*, I consider'd the proportion between seventy two and forty eight, and found the former number exceed the latter just one third part: Therefore when I set down our Expences in this Money, which I did, till I came to *Nimneguen*, I reckon'd in our Account, two thirds of the number of *Stivers* which they had of us. But it may be observ'd, that altho' we had the same proportion to observe after this, yet the Money of *Colen* would go no further than in the Jurisdiction of the Duke of *Neubourg*, and the Money of *Colen* and *Neubourg* would not afford us the value we took it at in the Country of the Electour of *Brandenburg*; but we chang'd but little of our Gold at a time, and so suffer'd the less loss: The Gold we carried was French *Louis d' Or's*, which yielded us the same Rate through all our Journey. We had but one Person in our Charrette, besides two of us, and so had but one Horse to draw it. It is reckon'd a Passage of six or eight Hours by Land after this manner of Travelling, I believe we were near twelve Hours in passing, two of which were spent where we halted. Our Journey was, for the greatest part of it, on the same side of the *Rhine* that *Colen* stands on, and also within the Bishoprick of *Colen*. All our way was through a till'd Corn Country, and open Fields. The ways of this day's Journey were very good, as the Weather was, and we had some pleasure in our Passage. I believe the goodness of the way, not so much due to two dry days, as to this, that the Ground

Ground of this whole Passage was somewhat lighter, and less a Clay than that we had in crossing the Country, but had in it very good Crops of Wheat and Rye; and, I believe, the chief Reason of it to be, that this way is not so much frequented or travell'd as the other, by reason that, for the most part, People may pass upon the *Rhine*; to be sure, 'tis freed from heavy Carriages which do most harm to the ways, and which the Conveniency of the River frees these from. The Valley seems on this side, to be four or five Miles wide between the Hills we came over, and the *Rhine*; and it seem'd to be a flat on the other side, as far or farther. In our way this morning, we met a flock of foolish Pilgrims, they were Men, Women, and Children. Our Road was for the most part at a good distance from the *Rhine*, and out of sight of it. We pass'd by *Wering* in the morning, leaving it at a distance on the right Hand; it seems a good large Town, and stands on the Bank of the *Rhine*, in the Bishoprick of *Colem*. About the middle of our way, we staid to refresh our selves at a Village call'd *Dormagen*; this, with some other little Villages, with a small compass about them, on this side of the *Rhine*, are reckon'd to the Dutchy of *Mons*, and so are under the Dominion of the Duke of *Neubourg*. The Houses of this Village look well, and seem as good as those in the common Villages of *England*. After this, we pass'd above *Zons*, a little City upon the *Rhine*, on this side, which is also in the Bishoprick of *Colem*. We did not go down so far as *Nuy*, on this side, but within a near view of it, and saw that it

is

*Dormagen.*

is a pretty large, and a fortified City. When we came to the River, there were other Companies had just fill'd, and were gone off with the Ferry-Boat; so we were forced to be contented with a Naken. It was a great deal of trouble to stow upon this three Charrettes, one at each end, and one in the middle with their Horses: This done, the Passengers went into another Boat, which was fastened to the Naken, and so we were conducted over by two sturdy Women, and an old Man. Each Person paid for himself two Silvers for his Passage. The violent Stream carried us, I believe, almost a Mile down the River in crossing it; we got in at a very inconvenient and troublesome place to land at, and our Charrettes were longer a getting out than in. This Passage cost us near two Hours. We were glad, and thank'd God, when we were got safe over this very broad and rapid River in a forry Boat, and with a great deal of encumbrance. We had from our Landing-place, but an Hour and half to *Dusseldorf*.

### D U S S E L D O R P.

Upon our entrance into this City, we were examin'd by the Officer at the Gate, he ask'd us several Questions, to know what we were, and why we came thither: We gave him for a general Answer, that we were English Men, and Students, and were travelling only to see the Country. He sent a Musquetier with us to the place where we lighted from

from our Charrette, who took us along with him to the *Corps du Garde*, he gave the Officer the Account which we had given at the Gate, the Officer talk'd with us in low Dutch, ask'd a few impertinent Questions, and then dismiss'd us, having first taken notice at what Inn we intended to lodge. This City is situated in a large Plain upon the right side of the *Rhine*, as it descends, tho' we left the River as soon as we had cross'd it, which makes a turn here; it is at this City, I believe, not much broader than the *Thames* at *Gravesend*, but this is reckon'd one of the narrowest places of the Channel; by consequence the Stream runs here very swift, and it is, they say, of a depth like a Sea.

*Dusseldorp*, in Latin *Dusseldorpiam*, has this City. Name from a small River call'd the *Dussel*, which runs through it, and here falls into the *Rhine*: The Addition of *Dorp*, which signifies a Village, seems to intimate that it was at first but such. It is now a wall'd City, and has a good Fortification: 'Tis the head City of of the Dutchy of *Mons* or *Berg*, so call'd from the high and steep Mountains, which they say, 'tis full of. I speak thus, because we met with none of them in our way. We pass'd thro' a plain Country to it, and from it, full of Corn Fields, which prov'd the goodness of the Soil, by the richness of the Crops which stood upon it. We saw no Hills but at a distance, beyond the reach of a distinct view, where indeed the Country seem'd to rise very high, and the ridge appear'd to us as we were on the other side the *Rhine*, upon that ridge of Hills from whence we look'd down upon

*Colen*: We could there see it run as it were parallel to that which we were upon, a great way Northward and Southward, all the way continued, and it seem'd to run both ways beyond our sight. This Dutchy of *Berg* is a part of the Circle of *Westphalia*, it is but of a small extent, it lies along the *Rhine* on the East side, between the Country of *Mark*, and the Bishoprick of *Colen*. This City is little at present, and so are the Houses, they are built some of Timber, some of Brick, and generally but low; a new Street of Brick Houses is lately built with the top of the Fronts after the new Fashion, and the Houses are uniform, and of an equal height. It is likely this will be the Fashion of all the new Buildings intended. For 'tis said, the City at present is too little for its Inhabitants; it seem'd indeed. pretty full of People, but, I believe, it may cheifly be too little for the Vanity of the Prince: He is therefore at present upon the Design of making it bigger. The Enlargement will not be round it, but on one side. The Ditch is already almost finish'd, which is to enclose the new Part; it is begun at the *Rhine*, upwards from the old Wall, and so runs up into the Country as far as the former City reaches with some compass, and then turns towards that. It seems to include a space as big as that which the present City stands upon. We easily walk'd the Compass of the present City, almost in half an Hour.

Family of  
the Electors.

The Family which has now the Sovereignty here, are but lately come to this Principality. They are a Branch of the House of *Bavaria*, and were call'd Dukes of *Newbourg*,  
from

from a City of that Name within the Dukedom of *Barcaria*. By Marriage with the House of *Cleve*, they came to pretend to a right, to succeed to the Estates belonging to that House upon the Death of *John William* the last Duke of *Cleve*, *Mons*, and *Fuliers*, as had been said at *Fuliers*, and the utter extinction of that Family. The Grand father of the present reigning Prince, who was *Wolfgang William*, Duke of *Neubourg*, was the first of the Family that came hither. His Father, *Philip Lewis*, a zealous Assertour, and Friend of the *Ausburg* Confession, bred him in the same way; but when he came to contend with the Electour of *Brandenburg*, as has been said, about Succession to the Estates of the Duke of *Cleve*, finding the necessity of Assistance from the *Spaniards*, and being supported by them, in complaisance to them, and to secure them to his Interest, he chang'd his Religion, and turn'd Papist, and made his first publick Profession of his Change in the City of *Dusseldorp*, in the Year 1614, to the great Grief of his Father, who was yet living at *Neubourg*, and died in the same Year. The *Brandenburger*, on the other side, being supported by the States-General of the United Provinces, in complaisance to them, and to confirm them to his Interest, left the *Ausburg* Confession, and turn'd Calvinist. This *Wolfgang William*, being chang'd himself, fiercely set himself to force all his People who had embrac'd the Reformation, to return also to the Follies and Idolatries of the Church of *Rome*, being instigated to this by the Jesuit *Reibingius*. His Son follow'd him in his Religion and Zeal for it, and in the

Year 1663, went about to Banish all that profess'd the Reform'd Religion out of his Countries. Upon which, the Electour of *Brandenburg* began to use the Papists in his Dominions after the same sort, who has many under him, especially in the Dutchy of *Cleve*: This cool'd the Ardour of his furious Zeal, and he let his Protestant Subjects be quiet, and the *Brandenburger* his Popish ones: And at this time, those of the Reformation, under the Dominion of the present Prince, reckon their quiet, under God, due to this, that the Papists expect the same treatment under the Electour of *Brandenburg*, which they shall meet with here. The Father of this present Prince, is he whom we have last spoke of, he was *Philip William*; in his time, the Family of the Electour Palatine became extinct, and he of right succeeded to that Dignity about the Year 1685: So the present Prince is now call'd Electour Palatine, after his Father. The present reigning Prince, is *John-William-Joseph-Ignatius*, born in April 1658, of the second Wife of his Father: She was a Daughter of the Family of *Hesse-Darmstadt*, a Protestant before her Marriage, but soon after turn'd Papist, in compliance with her Husband. The Sisters of this present Prince, which his Father had by several Wives, are very nobly Married: One is the present Empress; another is married to the the King of *Portugal*; another is the present Queen of *Spain*; One other is married to Prince *James* of *Poland*, and the last was lately married to the Duke of *Parma*. The Electour is a fair plump Man, and inclining to be corpulent;

His



His Lady is a very fine Woman, her Hair black, but she of a clear Complexion; she shows a great deal of Spirit in her Eyes, and has a great deal of Majesty in her Looks. They are unhappy in having had as yet no Children, though they have been several Years married. She is from *Italy*, of the House of *Medici*, and I think, is Sister to the present Duke of *Tuscany*. I was told of but one Brother of the Electour that has Children. He was married to the Princess *Radzevulle*, who is dead, and has left him only Two Daughters. He remains yet a Widower, and is in the Imperial Army against the Turks.

This City is the chief Place of Residence of this Electour, where he has a Palace, large, but the Building no where looks great or fine. We were no further in it then to see their Electoral Highnesses at Dinner. For this we went up a Pair of Stairs at the end of a Piazza which runs along on one side of a Court. At the top of these we were in a Gallery which goes all along over it. About the middle, I think, of that we went into the Guard-Chamber. There stood Yeomen of the Guard, cloath'd much like those which one sees attending our King at the *Hague*, and as richly cloath'd as they at least. Then we came into an Antichamber, where a Set of Musicians had been playing, during the First Course, but had now done. Here stood the Sideboard-Table, it was a pretty large one, but was very meanly furnish'd for a Prince, and one that loves Pomp and Show; but I doubt not at sometimes it is better. Their Electoral Highnesses sat together under a Canopy, at one

Palace and  
Attenda-  
dum.

side of a large round Table, the Electour on the Right Hand of the Electouress. The Canopy was, I think, red Damask, or Velvet, and with a Gold Fringe round it. There was an Italian singing when we went in, but the Room was hung, and spoilt the Musick of his Voice, which was, too, but weak and small. We stood at the Door of the Room where they din'd. There were, I believe, Eighteen or Twenty Pages who waited at the Table, besides a Gentleman at each of their Highnesses Chairs. The Pages were very fine, but in an old fashion'd Dress, I suppose, though it was new to us. They had a Garment close to their Bodies, and close to their Arms; it came down with deep and broad Skirts, Four in all, a little below the Waste. Their Breeches were turn'd in at the middle of their Thighs, and faste upon them, as those of our Rope-Dancers in *England*, but from thence downwards the Cloath came close to them, below their Knees, like the Spanish Breeches. At the bottom of that Purse, and of the lower part too, they were beset thick with short Knots of good broad Scarlet Ribbon. Their Cloath is Scarlet, it is well laid with Silver Lace. I had almost forgot that they had narrow hanging Sleeves behind, which reach'd from their Shoulders to their Hams, the Cloath of these was almost hid with the Silver Lace. They were fine in this Dress, and it became them well enough. They are young Men, but several of them of an extraordinary Size. I think I never see any Man at his full Growth taller then some of them, who had but Boys Faces. The Second Course was upon the Table when

we came up. After some time the Gentlemen took it off, and the Pages brought it into the Room where we were, and other Waiters took it of them, and carried it down. I believe there might be about Twelve or Sixteen Dishes, great and small. Then a Dessert was set on, in which was a great quantity of Sweetmeats. There were Three very large Pyramids in Dishes, and many Plates, and little Salvers; the Table was well cover'd with these. At the side of the Table, opposite to their Highnesses, stood a Carver, with Spoons and Forks by him. He serv'd them of all things, with what they desired. In the Room where they din'd, and in the Anti-chamber, there was a very great Candlestick hanging, with several Branches and Sockets for Candles. Both these seem'd, and were said to be Silver, and if so, there is a great deal of Silver in them, and a great deal of Work, they look'd very great, and very fine.

In the Afternoon, the Electour and Electouress in one Coach, attended by People in about half a Dozen Coaches more, went out, I suppose, to take the Air. Their own Coach was but mean, and the rest, as must be expected, worse; but the Guards which waited upon them made a very splendid Appearance.

*Guards,*

There were about an Hundred Horsemen in all, with Officers, Trumpeters, &c. They had all very fine Horses, and those of the Officers, especially, seem'd to be well bred. The Officers were fine, and even the common Soldiers too. The common Troopers were cloath'd with blew Cloth, laced on all the Seams, and other fit Places, with Silver Lace. Their

Hats had a broad Silver Lace round them. They had broad Shoulder-Belts, which were cover'd, I know not which is fittest to be said, with Scarlet Cloth, or Silver Lace, but at either of the Two appear'd most. I think it was the Lace, which is of a good breadth, laid very thick, and with a Point in the middle of the Belt, it lay in the form of a Garteron in a Coat of Arms. There were about a Dozen Trumpets, and Two Kettle Drums; the Cloth of their Coats was almost hid with the broad Silver Lace laid upon it. The Cloathing of the Kettle-Drums, as I remember, is Cloth of Silver, a deep Fringe of Gold and Silver went round the Drum at the top, and a lesser one round about the edge of the Cloathing. I never saw any thing of the kind so fine as these all were. And this is a particular Affectation of this Prince.

*Popish Religion here.* The reigning Religion here is the Popish, and the Papists are in Possession of the publick Churches. We went into some of their Churches, and saw nothing in them very fine, nor any thing peculiar, or worth taking notice of. In the Yard belonging to the great Church stand Three Crucifixes, with Bodies on them, as big as the Life, to represent the Crucifixion of our Saviour between Two Thieves: There is a large Penthouse over them. By the side of another Church we saw the same Representation. To these many People in passing by, paid a profound Respect; but without a distinct Interpretation of these Books, the People must be liable to pay the same Respect to those which represent the Thieves, as to that which is design'd for our Saviour; so that in these

these Books there are certainly some things, as dangerous and as liable to betray People into damnable Error, and mortal Sin: as are pretended to be in Scripture. If that be then an Argument for taking the Scripture out of the Peoples Hand; it is an Argument for taking their extravagant Pictures and Images out of their Sight. Or if any Preference may be allow'd, of the Ordinance of Jesus Christ himself, before that of his Pretended Vicar, the Scriptures should be given to the People, and this sort of Books taken away; because Christ has given the Holy Scripture for their Instruction, and only the Pretended Vicar has instituted these. When we came to the City, after we were enter'd within the new Ditch, we saw several of those little Oratories or Chappels, mention'd before, standing about in the Fields, in each of which is an Altar and Image, and for the most part of the Virgin *Mary*. Among the Papists in these Parts the Controversie is now hotly pursued, about the Immaculate Conception of the Virgin *Mary*; the head Managers of which are the *Franciscans*, and the *Dominicans*. This has been a long Controversie in the Church of *Rome*, and is likely to continue; for both Sides pretend to Miracles, Visions, and Revelations, to confirm their Opinion; yea, both Sides have drawn the Blessed Virgin to testify for them, and so against her self. Besides, the infallible Guide of the Church cannot tell what to do in this Case, and Bishop *Meaux* says, The Church has not yet defin'd, whether the Virgin was born in Original Sin or not. The contending Parties are indeed so hot upon their Opinion, that they would either

*Immaculate Conception of the Blessed Virgin.*

either of them be apt to despise the Pope's Authority, if he should venture to decide. The Pope's Authority is for a Scare-crow, set up against the Protestants; but, upon Occasion, the Papists can make little account of it themselves, as Scare-crows are never wont to frighten them that set them up. Bishop *Meaux* says, 'Tis neither Heresie nor mortal Sin, not to believe the Immaculate Conception of the Virgin; and yet he says, 'tis Pious to believe it. But if this be Pious, surely the contrary must be impious. If any Proposition be true, the direct and full Contradiction to it must needs be false; and if any Opinion be pious, another, which fully contradicts it, must deserve a contrary Character, and consequently be accounted impious. Such poor Shifts is this shuffling Expounder of the Church of *Rome* put to, that he may render its Doctrines and Practices plausible.

Lutherans  
here.

There are in this City Two Congregations of the Reformed Religion, the one *Calvinist*, the other Protestant, or *Lutheran*. We spent the Morning of the Lord's-Day in the Protestant Congregation. They have not a very large Church, but it was well fill'd. It stands a little inward from the Street. I think they call their People together by a Bell. The Place is Oblong, with the Altar or Communion-Table at the East end, and a good Gallery over the Entrance at the West end. Above that, is a little Gallery, set up for a small Organ, that they might lose no Room by it. The Church was very neat, but not fine. There were but Three distinct Pictures in it, and all very free from Popery or Superstition. On the

the South Wall hung a Picture of *Moses*, holding the Two Tables of Stone, on which there was only a Scrawl to represent the Writing of the Ten Commandments. The Communion-Table was large, and very high. It stood against the Wall, upon a flat of Boards, raised a little Step above the Stone Floor of the Church, and which goes out at a good distance from the Table. Over this Communion-Table, or Altar, is a good Picture, which represents our Blessed Saviour in his Agony in the Garden, with an Angel come to encourage him. There are Three of the Apostles asleep, not far from him, and at a distance, the tops of the Torches of those who are coming to apprehend him, appear from behind a Hill. The History is well represented. Behind the Picture of our Saviour are black Clouds, well drawn, and amidst them appears a bright round thing, which looks almost as if they design'd to represent the Sun, veil'd with these Clouds; but it being a Night Piece, it must be understood, as it is intended, to represent the Wafer which they give and receive in celebrating the Sacrament of the Lord's-Supper, for they administer the Bread in that Form. Over this great Piece of Painting is another lesser one, which represents our Saviour, with a Glory about him, as rising from the dead, and treading upon a Dragon; to signify, that he had now overcome Death, and him that had the Power of Death, as the Scripture speaks, that is the Devil: This is a fit Representation of our Saviour, but it is an impudent Blasphemy to attribute this to the Virgin *Mary*, as the Papiists do in Pictures and Images of her, with  
which



which I have often seen a Snake or Dragon put under her Feet as dead. The Pillars on each side of these Pictures were wreath'd, their Chappiters handsomely carv'd, all the Work is very neat and decent, but the matter is not Marble, but Wood painted, in Imitation of Marble, some of black, and some of white Marble, streak'd, and it is very well done. The Altar, or Communion-Table, was cover'd with a large Velvet Cloth, which reach'd to the Ground, of a deep blew Colour. Before the Worship began I had time to see what Books lay at the Reading Desk; and at the Desks of the People. The Reader had before him a great *Folio* Bible in High Dutch, and another Book in *Folio*, which had for its General Title, *Spiritual Songs*. I look'd into it, and observ'd there the Book of *Psalms*, and other of the Scripture Songs or *Psalms*, and also some devout Hymns, composed by *Luther*, and other pious Protestants of their Communion. There were, I think, in one part of the Book, Forms of Prayer.

The Worship here began about Eight o'Clock in the Morning, and ended at Eleven. It was begun by a Reader, a grave ancient Man, who is the School-Master of the Protestants Children. He first read a short Prayer, then he read several Chapters of the Old and New Testament, while the Congregation came together. When a good Number were assembled, they began to sing, with the Organ, their *Psalms*, and Hymns, and *Spiritual Songs*. I observ'd many People, both Men and Women, fell in with the singing, without using their Books which they had before them very often;

often; and the Children, who sat together, very readily found what was to be sung, though I saw it was taken out of several distant Places of their Books; which shows that they were all very well acquainted with their Liturgy. I perceiv'd, that in one place they sung the Apostle's Creed; for a Person by whom I sat, and who very civilly turn'd to, and show'd me every thing that they sung; at length pointed to what I understood to be that. This singing took up the greatest part of the time of their Assembly. They all sung with most perfect Concord, and Agreement with their Organ, which was very pleasant; and, which was more pleasant, they did it with greatest Seriousness and Devotion. I never saw in any Quire of Monks or Priests in the Roman Church, that they sung their Devotions with so much Solemnity and Abstraction, as they speak, as the People generally here did. As soon as they were enter'd in their singing, they appear'd as if the whole Soul was engag'd, and elevated above the vain World, as if they were all Thought and Devotion. I confess it transported me with Pleasure to see how fitly they sung the Praises of the Great and Good Being. I thought my self in Circumstances that were a pleasant Emblem and Resemblance of Heaven; and blessed my self, to find that I was now amidst the pure Praises, and true Worshipers of God. And I conceiv'd such a Disdain and Detestation of the Worship of the Papists, where one sees divine Honours paid to poor Creatures at the best, and some of them perhaps miserable Sinners in Hell, that I could hardly persuade my self after this

to look into any more of their Churches. This singing was twice interrupted for a little space, at which times the Minister went from his Pew by the Pulpit, and stood before the Communion-Table, with his Face towards the People, and read first the Gospel, and the second time the Epistle for the Day. After they had spent a good while in this pleasant part of Worship, they ceased, and the Minister ascended the Pulpit, where he pray'd and preach'd. His Preaching was, as he told me afterwards, an Explication of the Gospel for the Day. He perform'd his part with a great deal of Gravity and Seriousness, and with a very natural unaffected Zeal, which seem'd to demonstrate him sincerely sensible of what he said. When he concluded, the People sung again for a while, and then they were dismiss'd with Blessing.

In the Afternoon I had some Conversation with this Minister, in which he appear'd a very pious and good Man, and a judicious well-studied Divine, as I found afterwards. He has the Reputation of a good Scholar among the Protestant Divines. He was mightily pleas'd to see a Priest of the Church of *England* in his Church, and in his House, and express'd great Veneration and Esteem for our Church. He ask'd several important Questions concerning it, and rejoyc'd at every thing I could tell him which look'd well, and in favour of it. He positively condemn'd those of our Nation who separate so needlessly from a Church so wisely and justly reform'd, but he spoke this with a Spirit of Compassion and Tenderness becoming a Christian; and he discover'd, that

he heartily lamented it, as a thing of mighty Prejudice to the Progress and Prosperity of the Reformation. He told me they had many things wanting in their Assembly here, for want of Means, which are usual among the Protestants, in other Places where they have more Encouragement. He had indeed a good Congregation, and many People appear'd there of good Fashion. I observ'd some of the Electour's Guards there, in their Livery, both of the Horse and Foot, who are *Lutherans*. But it cannot be so well with them as it should be, under a Prince that inherits something of a Bigottry for the absurd and monstrous Religion he professes. This Minister told me, that there are Five and twenty Congregations of Protestants in this Dutchy, besides *Calvinists*. Some of which, I think, enjoy a settled Revenue for the Maintenance of the Minister, and publick Charges, but the most of them supply both these from their own immediate Contributions. He told me, the Churches of the *Ausburg* Confession have not all one Form of Liturgy every where exactly the same, nor all the same Modes or Methods of administering the Divine Offices, but in several Countries they have their several Forms and Rites, yet they do not censure, or quarrel, or separate from one another upon this score; but he that is used to Methods of one sort in one Country, when he comes into another joins with the Congregations, and conforms to the Methods there with the Spirit of Meekness, and Charity, and Wisdom; which was in the Primitive Christians, and directed them to demean themselves in like manner, in the like Cases.

Passage

## Passage from Dusseldorp to Cleves.

ON the second of *June* we hired Places in a Charrette which was bound for *Arnhem*, a Journey of Three Days from hence; they would carry us to *Emmerick*, and leave us there, for our Design was to go by *Cleves* Home. This was the only Passage we could obtain for that Day. We paid, each Person, for it Three Guilders Ten Stivers. We were Six Persons in the Charrette, and had but Two Horses, and the same Horses were to go through the whole Three Days Journey.

Our Company happen'd to be all of the Reformed Religion, as they call the *Calvinists* in these Countries. They were glad when we told them we were Protestants, and we were very agreeable Company to each other. Some of them went with us quite to *Emmerick*, and were bound further. They were of this Country, Natives and Inhabitants of the Dutchy of *Mons*. I asked them how they were used under the Popish Government here. They shook their Heads, and sigh'd, and signified that it is but very hardly; and intimated as much as amounted almost to Oppression. I said their Prince seem'd in his Person to be good and gentle, and to have no appearance of Fierceness in his Nature; they acknowledged that, but said his Confessour is a *Je-suite*, and by him and his Bretheren, who manage this Prince too much, he is often instigated to do things which lie very hard and uneasy upon the Protestants. The Truth is, those good

good Men, the Jesuites, are every where zealous to extirpate the Reformation: And while the Bishops and secular Clergy of the Roman Church, unless it be a few who are link'd to them, apply themselves to the more humane and gentle Methods of periwading and endeavouring to convert, as they call it, by softening, representing, and expounding the Doctrines and Practices of their Church; These, like true Politicks of the World, endeavour and contrive nothing else but to oppress and destroy us. Their Business indeed is not to gain our Souls, but our Goods and Possessions: And to kill, and take Possession, is their Means and their End. A glaring Proof of this they have to shew particularly in the large Territories, as we may call them, which they have long possess'd, of ruin'd Protestants in *Bohemia*. Where ever they can manage a Power that is able to do Mischief, they have procur'd the Exercise of the most Barbarous and Inhumane Cruelties against us that ever were. This *France* and *Hungary*, of late Times, have woefully felt; where Streams of Innocent Blood are crying aloud for the Vengeance of Heaven upon them, and their Executioners. And *England* was lately design'd to have been a horrid Scene of the same Tragick Barbarities; but, Heaven be prais'd, they were, for the present, disappointed, by the timely Removal of the Tools which they had form'd and prepar'd for the Enterprize.

The same People told me they came from a Place call'd *Medman*, within this Dutchy, *Medman?* and within a few Leagues of *Dusseldorp*.  
At a There,

There, they said, they had lately celebrated the Sacrament of the Lord's Supper, which they do four times in a Year : At which times People come from several Parts thither, for this purpose, and make up a Congregation of 1700 Communicants. They, poor People, are perhaps excusable from their Circumstances for the not using that Ordinance more frequently. But certainly where the Magistrate is of their Perswasion, and they might celebrate it as often as they will, it is a thing without excuse to put it off only to four times in a Year. These People themselves told me, that the most of the Protestant Congregations, even in those Parts, do celebrate this Sacrament every Lord's Day. I cannot chuse but think therefore, that the Church of *England* is *reform'd according to the Model of the best reform'd Churches beyond the Seas*, which has provided, and perhaps order'd, that this Sacrament be celebrated every Lord's Day. But the Rule and Precept of Holy Scripture, together, and in conjunction, with the Practice and Example of those very Persons, by whom the Spirit of God transmitted the Rule to the World, is certainly rather to be observ'd, than the Orders of any later Church; and our Rule in the case is certainly most agreeable with Holy Scriptures. I most heartily wish our People would, more generally than they do, fall in with so Just, and Pious, and Edifying an Order. We ought indeed to relinquish and purge out more entirely from amongst us this Relick of Popery; for it was the Papists who first introduc'd, and betray'd the People into the  
seldome



feldom Receiving of this Sacrament, notwithstanding that they now reproach us with it. They have taught the World, instead of receiving, to reverence it mightily first, and then by degrees to adore it. Certainly 'tis an Error, and a great one, to have such an Awe and Reverence for the Sacrament it self, as to have none at all for the Ordinance or Institution of it, which requires it to be receiv'd. And it is doubtless a wrong and superstitious Fear, to be afraid of receiving it unworthily, and not be afraid of neglecting and omitting to receive it as often as we might have Opportunity to do so.

Our Road from *Dusseldorp* was not on the Bank of the *Rhine*, but out of the Sight of it. We pass'd through a rich Corn Country, and our Ways were tolerably good. When we came within about two Hours of *Duysberg*, wood of which was to be about the middle of this *Duysberg*. Day's Journey, we entred a vast Wood or Forest. It was very pleasant to us, and look'd almost every where like a Grove, there being very little under-wood within our Sight, and it was generally dry and firm under us. It is full of stately tall Trees, the most of them Beech or Oak, and they very fair and flourishing. There was on it a good Coat of Green, which afforded Pasture for Sheep; and we saw in our way three or four very large Flocks of Sheep of a good size, they look'd in a very good Condition, and were each Flock attended with two or three Shepherds, and so many stout Dogs; and besides they kept near together. This Wood is said

to have a great many wild Beasts in it, of several sorts, and to have besides many Hundreds of Horses that run wild in it, who chuse a hungry Liberty, especially in Winter, rather than a fat and well fed Servitude. There were Juniper Bushes scatter'd about every where through this Wood in great abundance. We were about an Hour and half in passing through it, at a good rate of travelling, and found it thick set with Trees all the way; and when we came on the other side of it, where we look'd upon *Duysburg*, we observ'd that it surrounded the City at the distance of two or three Miles, and went both ways beyond our Sight, though we could see it a great way.

*Dutchy of  
Cleve.*

We had left the Dutchy of *Mons*, and were entred the Dutchy of *Cleve* some little time before we parted with this Wood; so we were also now within the Dominion of the Elector of *Brandenburg*; and within his Dominion we continu'd, and in this Dutchy of *Cleve* too, till we came within the Dominions of the States-General of the United Provinces; for we pass'd through the greatest part of the Length of the Dutchy of *Cleve*. This Dutchy of *Cleve* is a Country of *Germany*, included within the Circle of *Westphalia*: It is situate partly on both sides of the *Rhine*. It has on the East Borders of it, the Dutchy of *Berg*, or *Mons*, the County of *Marck*, and part of the Dutchy of *Westphalia*. On the West, it borders partly upon *Brabant*, and partly upon the Dutchy of *Gelderland*. On the South, it has next it the Bishoprick of *Colen*, and the Territory of

*Aix*

*Aix la Chappelle.* On the North 'tis bounded with *Over-Iffel*, and the Province of *Zutphen*. The Extent of it is reckon'd to be about Fifteen Leagues in length, and Four or Five in breadth. It is pretty much cover'd with Woods and Hills, by virtue of which it is stor'd with a prodigious Quantity of Wild Game. But on the Banks of the *Rhine*, on both sides, for a good breadth, it is for the most part a plain and rich Country, well peopled and manur'd; and some of the Hills themselves bear good Corn. This Dutchy now belongs to the Electour of *Brandenburg*. How long it has done so, and how it came to pass, has been said at *Fuliers*, and *Dusseldorp*.

It may not be improper here, to take notice of the Estates and Dominions of the Electour of *Brandenburg*, which we are now enter'd upon. There is no Prince in *Germany* whose Estates are of so great an Extent as those of the Marquis of *Brandenburg*. One may reckon his Dominions to reach Three hundred Leagues, beginning upon the Frontiers of the *United Provinces*, and ending on the Frontiers of *Poland*. He is Master of the Dutchy of *Cleve*, the Counties of *Ravensberg*, and *Marck*, the Principalities of *Halberstadt*, and *Minden*, the Marquisate of *Brandenburg*, which has the Title of an Electourate, of the further *Pomerania*, and the Ducal *Prussia*. 'Tis said his Revenue is worth a Million of Crowns yearly, in time of Peace; and that, besides the common Troops which he has in Garrison, he can raise Eighty thousand Foot, and Six thousand Horse, and maintain them on his own Lands, without

Estates of  
the E'c-  
tour of  
Branden-  
burg.

Electour.

any Assistance. In this Extent of Dominion, he has in some Countries all Protestants, in others a good part *Calvinists*, in others the greater part Papists, as they are reckon'd to be in this Dutchy of *Cleve*. The Electour of *Brandenburg*, according to the *Golden Bull*, is Arch-Chamberlain of the Empire. In solemn Processions he carries the Scepter before the King of the Romans, therefore he bears a Scepter in his Coat of Arms. He has a special Privilege in his Territories and Dominions, of laying new Taxes upon his People, or encreasing the old ones; and of building Mills upon any of his Rivers where he pleases. The present Electour, *Frederick William*, the Third of that Name, came to his Dominions by the Death of his Father, in the Year 1688.

Duisberg.

*Duisberg* was the first City we came to within the Electour of *Brandenburg's* Dominions. We reach'd it about half an Hour after we came out of the Wood. It is a wall'd City, but very small, and the Houses are mean. It seems a poor Place, and to have no Business or Trade. It stands at the distance of about Two Mile from the *Rhine*, on the River *Roer*. It has Two Parish Churches in it, which are pretty large ones. These are possess'd, and us'd by those of the Reformed Religion, as the Magistracy of the Town are of that way. In walking about it I saw no where any publick Marks of Popery, in Crosses or Images, in any of the Streets. But the Papists have here the full Liberty of the Exercise of their Religion in Publick, and there are several of those call'd Religious Houses of theirs in the City. There

There is a small University in this City, of the Reform'd Religion, for the Studies of Philosophy, and Divinity. I saw about half a Dozen young Men stragling about in the City, with a Book under their Arms. The Students here have Liberty to Hunt in the Wood of *Duysberg*, and by the Mien of those we saw, one would take them to be rather Animals of the Forest, than Students in an University. There are, they say, at present Two hundred Students here. One *Hulsus* is the Professour of Divinity. I saw in a small Booksellers Hands a little sort of a System of Divinity, which he has written. Our Foreman would stay here but a very little while, so we had not Opportunity to converse with any one.

Soon after we were out of the City, we were to cross the *Rocer*. This is the second River of that Name we met with in our Journey; the former was at *Juliers*, which runs into the *Maese*. This River comes from the Dutchy of *Westphalia*, runs through the County of *Marck*, and falls into the *Rhine* a little below this City. We cross'd this River in a good commodious Ferry-Boat. It was very broad now, but had been much broader a little before with the Rains. It claims a good space on each side the common Channel here, to use upon Occasion, and has taken Possession of it with Sand and Gravel. I could not observe, or learn that any Vessels, with any manner of Trade, do come up this River from the *Rhine*. River Ro-  
er.

When we had pass'd the River, we found our Way in a low Country, and very wet and dirty all along to *Dijnslaeken*, where our Fore- Dijnslae-  
man ken.

man would lodge us that Night. This is reckoned one of the Cities of the Dutchy of *Clare*, but is the poorest, vilest Place that ever I saw in my Life. We came to it through a long Lane, full of Water; at the bottom of the Water were laid the Bodies of Trees, as close to each other as they could lie, and which reach'd cross the Lane. This is a sort of mending, absolutely necessary to the Wetness and Rottenness of the Ground here. We jolted over these Trees for I believe near half a Mile together. At length we came to a pitiful old and ruinous Wall, which surrounds the City. As we enter'd, we saw within the City, on our Left Hand, Three tall Crucifixes, standing upon a raised Ground, and by them a little Brick Building, like those Chappels or Oratories to the Virgin *Mary*, which we saw sometimes in the Fields; and this had in it an Altar and Image of some sort or other. The prevailing Religion then of this City, we may suppose to be the Popish. I did not ask whether they have any Religious Houses here, for it were unreasonable to suppose that there are. It would be true Mortification to those People to live in so miserable a Place, therefore they would all be sure to avoid it. We came in too late to see the Church, but could expect to see nothing worth observing if we had been earlier. There was a large Brook running through the Town with some Force and Noise; over it lay a wretched wooden Bridge, which seem'd broad enough for Carts to go upon, but too rotten to bear them. We went over it with some Care and Fear. The Water of this was of a lovely

Chesnut

Chestnut Colour, which shows from what sort of Ground it is deriv'd. Yet from a Well in the Town I got tolerable good Water to drink. I reckon indeed that the Town it self stands upon firm Ground, but at the edge of a Tract of marshy Ground, and it is on that side of the moorish Ground which is towards the *Rhine*. It is not, I believe, far from that River, and, I suppose, the Ground between them to be more firm and passable. I believe the Occasion and Original of the Town to have been at first a Roman Fort, which is a usual thing in all the Countries conquer'd by that brave People. For there remains here a very remarkable Building, concerning which I could learn nothing, but that it was built by them about the time of our Saviour's Nativity. It is a large and high Tower, built perfectly round. It stands, with the Building adjoined, in a Place a little elevated from the rest of the Town. It is at one Corner of a large square Court, about which is a great Brick Building, like the common Seats of the Barons of these Countries, which are commonly call'd Castles. Several of which we met with in our Journey, and after the Model of some of our old Mannours in *England*; and the whole is encompass'd by a broad deep Moat, which was almost big enough to have serv'd for a Town Ditch. We may say it is deep, because it was of a great depth from the top to the Water that was in it. The Foundation of this Tower, down to the Water, and somewhat above Ground, was made of great square Free-Stone; above this, all the Building is Brick. I do not remember that I saw any

*Roman Building.*



any where in the Wall, on the outside of the Court, any Places to let in Light, or from whence any could look out. It is built very high, but in Three Parts. The lowest part goes up, of an equal bigness, to about the height of Three or Four good Stories; round the top of that there seem'd to be a Battlement. The second part, above this, is somewhat less than this lower one, and stands as within it a little. That also, like the first, goes up all of a bigness, and seems as tall as the lower, and to have a Battlement at the top. The third, and highest part, is set a little within the second, seems not so tall as the other, and has Battlements at the top. The whole Building seem'd compleat and sound, and had no appearance of any ruine or decay about it. The Building about the Court look'd decay'd. We purpos'd, it being now almost dark, to come the next Morning and examine it a little further; but our Foreman hurried us away very early, and so disappointed us. From the Circumstances of the Place, I judge this must have been a Watch-Tower, or a sort of Castle to view and command here a considerable Pass between it and the *Rbine*.

We left this wretched Place betimes in the Morning, on the 3d. of *June*, and pass'd on for *Emmerick*. The first part of our Journey, for about an Hour and a half, was over a vast wet moorish Common; there were some Cattle feeding in it, here and there, up to the mid-leg in Water, and it seem'd, that the Places where the Water stood so, were the best for them, for these look'd the greenest. Our Path

Path through it was sunk a little below the rest sometimes, and then full of Water. After we left this Common, our Way was but indifferent till we had pass'd about Two Thirds of our Journey towards *Wesel*, and then we had a dry Way, upon some Downs. When we came to the River *Lippe*, that and the *Rhine* were so swell'd with Rains, that we could not use the ordinary Ferry here, nor go the direct and usual Way to *Wesel*. We waited a great while therefore for a *Naken*, which could carry us where the Ferry-Boat could not, and which was on the other side the *Lippe*, and almost a quarter of a Mile above our Place. When that was come, we hung our Charrette at one end of it, stow'd our Two Horses, and above a Dozen People in it, and mounted the Stream of *Lippe*, which was now very broad, till we came to the convenient landing Place. This River, call'd by *Tacitus*, *Luppia*, comes down from the Dutchy of *Westphalia*, where it has upon it the City of *Lipstadt*. It falls into the *Rhine*, on the right side. We had near an English Mile to go, from the Place where we landed of this River to *Wesel*. It is, they say, navigable a great way up into the Country.

*Wesel*, call'd in Latin *Vesalia*, is one of *Wesel*, the chief Cities in the Dutchy of *Cleve*. It stands upon the right Bank of the *Rhine*, and the more convenient for Trade, by reason of the Neighbourhood of the *Lippe*, which is navigable up into the Country. This City has been several times taken and retaken, between the Armies of the Spaniards, and of the States General.

General. At last, *Frederick Henry*, Prince of *Orange*, Commander of the Armies of the States, took it by Stratagem and Surprise, in the Year 1629, in the Quarrel between the Marquis of *Brandenburg* and the Duke of *New-bourg*, fore-mention'd. It remain'd, with several other Cities, in the Dutchy of *Cleve*, in the Possession of the States, as a Pawn for Money lent the Electour of *Brandenburg* in that War. And being thus as it were between Two Masters, it was not so well look'd to, or provided for, as it should have been, and so was easily taken by the French, in the Year 1672, when they made their sudden and unexpected Invasion into *Holland*. But this, with the other Cities, were restor'd to the Electour of *Brandenburg* by the Treaty of *Nimeguen*; since which time it has remain'd under that Prince. And now it seems better look'd too. As we enter'd into it, we observ'd a good Fortification about it. There is a good Garrison of Soldiers in it, they examin'd us strictly at the Gate, what we were, and whither we were bound. The Streets are fair and large, the Houses well built, much after the *Holland* Fashion. There appear'd in it abundance of Shops, and they plentifully stor'd with all sorts of Commodities. Many People were passing in the Streets, and every thing look'd in a good Condition, so that in general it seems at present to be rich, populous, and flourishing. It seems to be chiefly inhabited by those of the Reform'd Religion. We pass'd through a great part of it, and saw no where any Marks of the Romish Superstition in publick. Yet the Papists have here  
some

some of those they call Religious Houses, and this is a pleasant and convenient Place for them. We did not stay here but just long enough to eat a little Breakfast which we needed the more, for having travell'd this Morning three or four Hours, and for being disappointed of a Supper the Night before, by reason of the Nalthiness of the Provision that had been made for us; so we had no Opportunity to view much, or make any Enquiries concerning this Place.

Our Way from hence was through a low, rich Country, all enclosed and used: The bigger half of our Way to *Emmerick* was upon a high-raïsd Causeway, which runs along this part of the Country at some Places at a good Distance from the *Rhine*, at some places just upon it. We came upon it about an hour before we came to *Rees*. For the most part, as we pass'd this Dyke, we had a great deal of Water on our left Hand, which was from the Swelling of the *Rhine*, which at this time covered, along here, some thousands of Acres of good Land, some Meadows, and some plough'd Ground. In some places it came to the very Dyke, so deep, that it left nothing but the Tops of the Willows, which run along by the Divisions of the Meadows, to be seen: And at the same time, we were so far off the Channel, that we could not see any thing like it: Oftentimes we found the Land within the Dyke, on our right Hand, full of Water too, it being a low Country, but such, as that a great deal of it was plough'd and sown, tho' I doubt, for little Advantage to the Husbandman.

man this Year. This Dyke was, for the most part, too narrow for two of our little Charrettes to go abreast, but some places were made broader, where, if any met, they might pass by one another, and they could see one another at a Distance, so that the first that came, staid till the other was pass'd by. The bad Weather was the Occasion that the Road upon the Dyke was a little broken, and the Tracks of the Wheels sometimes deep on one side, and sometimes on the other, and there was no choice of Way, by reason it was so narrow. This put our Driver to a great deal of Care, and us in a seeming Danger of being often tumbled over; in which Case we must of Necessity have tumbled down the Dyke, and have hazarded some Limbs where we had fall'n dry, or drowning if we had fallen into the *Rhine*. The River, I said, washes this Dyke in some places, and that it may not wash it away, the Country People fortifie it with wattled Boughs and Bushes stak'd down upon the Ground. We did not go into *Rees*, but our Foreman baited his Horse at a Place near it, where we refresh'd our selves with a Glass of extraordinary good Mum.

*Rees.*

*Rees* appear'd to us a little City well fortified. This sort of Way lasted with us to *Emmerick*, and by Reason of our slow and careful going upon it, I believe it took us up four or five Hours. We were glad, and thankful to the good Providence of God, when we came to *Emmerick*, that we were got safe and without any ill Accident through so much appearing Danger.

*Emm-*

*Emmerick*, commonly call'd by the People of *Emmerick*. the Country, *Embrick*; by the *Latinus*, *Embrica*, *Emmerica*, and *Emmeriacum*, is one of the largest Cities in the Dutchy of *Cleves*: This has followed the Fate of *Wesel*, and is also now in the Possession of the Electour of *Brandenburg*. It is a large City, but seems not to be so big as *Wesel*, nor in so flourishing a Condition: It stands on the *Rhine* too, on the right Side. There were but few People that appear'd here in the Streets, and it seems to have no great Trade or Business. There was a Collegiate Church founded here by *S. Willibroerd*, Bishop of *Utrecht*, about the Year of our Lord, 700; whether it remains such still, or not, I was not inform'd. But the two Parish-Churches of the Town are both in the Possession of the Papists; besides which, they have also here six or seven Churches belonging to Religious Houses. The Jesuits have here a College and a great School, and are very rich; I came too late to visit them, and was now hastening homewards. The Magistrates of this City, under the Electour of *Brandenburg*, are of the *Calvinist* Sort. These have, however, I was told, but one Place of Worship: It is indeed too little for them, and therefore they are about building a larger. The Walls and Cover of it are up: It is a large, square, Brick Building. The Protestants also have here one good Congregation, and a Publick Toleration and Place of Worship.

We were resolved to go from hence to *Cleve*, but were told it would be a Trouble and excessive Charge to go with a Charrrette, because  
we

we should have two broad Waters to pass over, and the Road was not very good. We enquir'd then what a sort of Foot-path there might be thither, for we were by this time well aweary of the sorry Charrettes we had been so much in, and this they said would be but a Walk of two Hours. They told us the Foot-path was very good, therefore we hir'd a sturdy Fellow, for a Guilder, to carry our Portmantle, and resolv'd to walk it: We set out about six a clock in the Morning from *Emmerick*. At the Walls of the Town we took a Boat to cross the *Rhine*. It was a large and deep Boat, and I believe contriv'd to bear a little Tossing, which it must needs be sometimes liable to, by a Reason of the great Breadth of the River here. We were so early, that we had very few Passengers with us, and no Horse nor Charrette. By the help of a large Sail, and a small Gale of Wind, we cross'd the broad River in a little time. Our Way was sometimes overflow'd with Water, and we were forc'd to go about. At the Middle of our Walk, we were come to the second Water we had to pass, which, as it was now swell'd, seem'd as broad at least as the Channel of the *Rhine*. This is ordinarily no very broad Channel; it comes out of the *Rhine* at some Distance above *Emmerick* on the left Side the River, and goes into it again below, near *Griethuyse*; the Country People call'd it to us the *Old Rhine*. Here is, I think, a Ferry-boat, which is ordinarily used near the Place where we pass'd this Water, but this now could not be used. We met more Company at the Water, and loaded a Naken with People and



and Horses, and a Charrette at one end of it, so that it sunk almost to the Brim. We were convey'd a good Way among Orchards, and between Hedges and Rows of Willows, in this Boat, which signified that a great deal of Ground was here overflow'd. We were a great while a getting over, but came safe, and had a very dry convenient Walk on the other side, and reach'd to Cleve by eight a Clock in the Morning.

### C L E V E.

This is certainly a very ancient City, and was perhaps first built and inhabited by the Romans, who gave it the Name it has from its Situation. 'Tis very probable it might begin with a Castle, or Fort, as many Cities have done, and the Tradition of the Place is, that a Castle was built here by *Julius Caesar*. The City is call'd *Cleve* by the French, and *Cleef* by the Inhabitants, and both these Names are evidently deriv'd from the Latin Words, *Clivus*, or *Clivia*, which signifie the steep side of a Hill, and such there is great deal of here. The present Castle, which they say is upon the Place where that of *Julius Caesar* was built, and where they pretend to show some Remainers of his Building, stands just upon the Brink of a deep Precipice. From thence the Hill descends more gradually, another way, to a little River which runs by the City, and falls into the *Rhine*, not far below it, and carries good large Boats for Goods or Passengers, to and from the *Rhine*. On this gradual descent of the lowest Hill, and partly up the side

of another above it, the City is built. It is but a small City, but is well peopled, being a very pleasant and healthy Situation; and though it is not the biggest, it is nevertheless the chief City of the Province. It gives the Name to the whole Dutchy of *Cleef*, and has been the usual Seat and Residence of the Sovereign of this and some Neighbouring Provinces. It is encompass'd with a Wall, but it seems that it cannot well be made defensible, by Reason of the Hill that lies over it. It stands very airy, and has its Streets of a good breadth. Our Lodging was in a handsome Street, near the Reform'd or *Calvinist* Church. This is a lofty and large Brick Building. We did not go into it, having seen enough of the manner of those Churches in *Holland*, and we were not told of any thing worth our Observation there. But from our Lodging our way in ascending towards the Castle, was through a large Stone Building, which stands across that Street, which they call the middle Port. This is pretended to have been built by *Eumenius Rhetor*, who was the Roman Governour over the Gauls here. This is said by an Inscription on the upper side of the Gate, but there is no Date added to express the time of this. Over the Inscription stands, carv'd in the Stone, the Effigies of this *Eumenius*. His Habit is close to his Body, down to his Waste; from thence it hangs loose, in Folds, to his Feet. The Sleeves of it are also close to his Arms, and reach to his Wrists. He has a Ferula in his Left Hand, which was a Symbol of Authority, and in his Right

Hand

Hand he holds up a little Dish, which seems heap'd full with Pieces of Gold.

From hence we still ascended very considerably to the Castle. This is a very large Build-<sup>Castle of</sup> ing, and possesses a great deal of Ground. <sup>Cleve.</sup> We were told, it contains, of all sorts, at least Three hundred and fifty Rooms. We saw the best of them, which did not amount to twenty. The Audience-Chamber, the Dining-Room, the Bed-Chamber belonging to the Elector, and several others. The finest Rooms which they show'd us, they call'd our King's Chambers; these were his Bed-Chamber, and his Audience-Chamber. The outward Curtains of the Bed were blew Velvet, the inward were white Satin, curiously embroider'd with Silk, with a Cover-lid, and the top of the Bed of the same. Here were the liveliest and the best Tapestry Hangings that I ever saw. One Piece represented a Winter, where one sees a Gentleman driving his Mistress in a Traino, and others skateing upon the Ice. In another there is a Feast; in another a Landshape, with Shepherds and Shepherdesses, making merry by their Flocks. All the Figures on these were so lively, and so well shaded and proportion'd, that it does not seem easie to excel them in a Picture. The next Room to this is his Majesty's Audience-Chamber, which is hung with excellent Tapestry too. The State is Scarlet Velvet; the Seams where the several Breadths of the Velvet are join'd, are cover'd with a broad Gold Galloons. The Fringe round the Canopy, consisted of a multitude of little Knots of Gold Thread, tied up in a great

Number of Bows. The Curtains, over the Doors, were of the same Velvet, with a Gold Galoon, and such Knots round at the Edge of them. In these, and the other best Rooms of the Castle, we were divided between the Finery of the Furniture within, and the Beauty of the Prospects out at the Windows. Below are Gardens belonging to the Castle, and beyond them one looks either towards the Hill above the City, which is planted with Trees, that stand in Rows up to the top, from the View of the Castle, or else one sees a great length of the *Rhine*, with the Country about it. From these Chambers we descended a little; and went through a long Gallery, and at length, under a wide Arch, we went down some Steps into a great Hall. This Arch is of Marble, of several Colours, and the several Ranges of it severally wrought. It seems to be old Work, but intelligent People say, it is not so old as is pretended. For this was shown us as a Relick of the old Building of *Julius Cæsar*. On one side of it there stands a little Image, in a Niche, much defaced, which seems to be just of the same Figure with that on the Gate fore-mention'd, and, I believe, was made for the same *Eumenius*; but the People told us, this is the Effigies of *Julius Cæsar* himself, and over it, accordingly, there is this Inscription in the Wall:

*Anno Urbe Romana condita, Sexcentissimo  
Nonagesimo Octavo, Caius Julius Cæsar,  
Dictator bisce partibus in deditionem redactis  
arceem Clivensem ædificavit.*

Which

Which tells, that in the Year 698, after the City of *Rome* was built, *Caius Julius Caesar*, the Dictatour, built the Castle of *Cleve*, after he had brought these Parts of the Country into Subjection to the Roman People.

There are many very pleasant Sights about the City of *Cleve*, such as Fountains, Gardens, Walks planted with Trees, the beautiful Linden, Boom, or Lime Tree, one of the fairest in the World. And indeed I never any where saw this kind of Trees so fair and beautiful as they are here. The Place seems to be peculiarly agreeable to them. It were too long a Task to mention every thing particularly that is entertaining here, but I must not omit the finest Prospect perhaps in the World, which they have from the top of the Hill, above the City, which they call *Sterrenberg*. We mount about half a Mile above the City to the top of this. It is a round Hill, and from the top descends pretty quick, almost every way. It is all cloath'd with fine flourishing Lime Trees, and though it be too steep in some Parts to be pass'd up or down, yet there it is cover'd with Mould, and bears good Grass, and these Trees. Among the Trees planted here, there are left Thirteen Alleys, which run strait down the Hill, and meet all in the Center at the top. From thence these Alleys point and direct the view to some considerable Place in the Country round about. And one sees all the beautiful Country round, as far as the Eye can reach with a distinct View, from *Nimmeguen* downwards, to *Wesel* upwards, with all the Valley upon the *Rhine*, the Cities and Villages in that.

and upon the Hills which bound the Sight on the other side. A finer Country cannot be seen, and the Prospect is as much as the Eye can reach; so that if any where in the World an Exception could be found to *Solomon's* Maxim, it is here, that the Eye must be satisfied with seeing. At the bottom of this Hill, where it stands as it were in Two Stories, almost upright, and shows its self from the bottom to the top, cover'd with Trees that seem to hang over our Heads, the Electour has chosen a Place to make some new Water-Works. The Hill there affords a plentiful Spring of Water for the purpose. There are but Two of the Designs finish'd. In one of them the Water was drove up, form'd into the Shape of a huge taper'd Drinking-Glass; the Cavity is big enough, if it were a Glass, to hold, I believe, a Gallon of good Liquour, and so affords a Speculation very agreeable to a German Soul. At another Place the Water comes up through a Pipe, very quick, and raises a wooden Ball, about Four Foot high from the top of the Pipe, and keeps it at that height twirling in the Air. As one enters this Place, there stands an Obelisk of Stone; on the Pedestal are laid five great Globes of Stone, and upon them the tall Pillar stands. At the top of this is an Effigies of Prince *Maurice*, of polish'd Steel. The Memory of this great Man is very fresh, and much honour'd here, and we shall have something more to say of him anon.

In this City, the Magistracy, under the Electour of *Brandenburg*, are of the *Calvinist* sort; but he tolerates every other sort of Religion here,

here, with the Indifferency of the Dutch in that matter. The Anabaptists have a Congregation here. The Protestants have a good large Church, encompass'd with a Church-Yard; but the Papists are a great Proportion of the People of the City. They are in Possession of the great Church, as 'tis call'd, and of the Revenues belonging to it. This stands high, and is visible long before one comes to the City, by two Turrets at the West end of it. This is a Collegiate Church, and entertains about fifteen Chanoines. The Person that show'd it us, said they possess all the Revenue that they ever had, but it is but small. We saw nothing fine in the Church, but all was in a pretty good Condition. There are two large Monuments of Dukes of *Cleve*, which contain them and their Dutcheses, and their Children, but are very naked and plain. Here they pretend to have the Relicks of some of the famous Companions of *St. Ursula*, who were, says Story, but Eleven thousand in all, and all Virgins; they came from *Brittaine*, were taken in a Storm at Sea, and drove above an hundred Miles within Land, up the *Rhine*, to the Country near *Colen*. There they died all together by the barbarous Huns, and Alans, when they over-run that Country. Some think that the making them amount to so extravagant a Number, was occasion'd by mistake, and that they were indeed but Eleven in all, besides *St. Ursula*. Some ignorant Monk took these Notes, XI M V, as signifying Eleven thousand Virgins, whereas they were intended to signify Eleven Martyr'd Virgins.

St. Ursula,



But however, after him, the infallible Tradition of the Roman Church votes for the greater Number among the People; and the Governours of the Church are willing to let it run so, because that Number will best serve to countenance the abundant Relicks of these Virgins, which in many Places are pretended to. Bishop Godeau says, That in many Churches of France there are Heads shown, which are pretended to have been the Heads of some of the Companions of St. Ursula. In this Church, within a strong Iron Grate, to preserve these precious Relicks, are seen a Number of Skulls, I suppose, about eight or nine, which they say were the Heads of some of these Virgins; and a multitude of little Pieces of Bones are laid up against the Wall, which they pretend were theirs, and under these things is a Tomb, where they say three of their Bodies are interred. The Church of Rome solemnly commemorates these Virgins, on the 21st. of October, but under the Name of St. Ursula, and her Companions, without determining the Number, because, though they believe it not themselves, they are willing to continue the pious Fraud (if any such there be) among their People. In the Mass for the Day, at a Ventrure, they make the following Prayer:

O Lord our God, may it please thee to grant us the Grace to Reverence, with a continual Devotion, the Victories of thy Holy Virgins, and Martyrs, Ursula and her Companions; to the end, that althougħ we cannot worthily solemnize their Triumph, we may nevertheless be faithful

faithful to render them our humble Re-  
spects, by, &c.

There is also an Order of Nuns, that are particularly devoted to *St. Ursula*; they are a Branch of the *Augustines*, but distinguish themselves from the rest, by their Devotion to *St. Ursula*; we met with their Houses in many Places of this Journey. They began in *Italy*, 'tis said, where they were approv'd by Pope *Gregory XIII.* in the Year 1572. Yet after all, 'tis most probable there never was any such Person; and *Godeau* honestly says, in his Church History, that the Story is full of manifest Falsities.

I waited upon the Protestant Minister here, Lutherans. for the sake of seeing his Church, and acquainting my self with their way of administering the publick Worship. He receiv'd me very civilly, and testified great Respects for the Church of *England*. He has also a mighty Veneration and Esteem for our King, whose Renown and Praises he has publish'd in Latin, and High Dutch Verse. I saw in his House a Picture in black and white, of *Martin Luther*; it represented him with a fuller Face than I had seen before, but he said it was very exactly taken from a Picture of him, which had been drawn from the Life, in the Country where he liv'd. It was all done with a Pen, and is no bigger then might be cover'd with a little Hand. That which seem'd most curious in it, is a small Writing in High Dutch Language, but in Latin Letters, so curiously laid about it, that some very artificially makes the Folds of his

his Gown; some is turn'd about upon his Head and makes a Bush of curl'd Hair, and two Lines over each Eye form his Eye-brows. The Writing contains several remarkable Passages of his Life. As the Picture hung up against the Wall, tho' but at a little Distance, I could not perceive that any of this was Writing; but when it was in my Hand, I could distinguish the Letters plainly, and spell the Words. I went into his Church, which is a good large one, and will hold a multitude of People, yet by the Encrease of his Congregation they are forc'd to enlarge their Room. The Communion-Table stood here upon an Ascent of one Step at the East End of the Church. The Book of Liturgy was upon it, and is us'd there: I saw it contain'd their Spiritual Songs and Psalms, and Forms of Prayer. Over it, against the Wall, was somewhat a confus'd Picture representing the Benefit which good Men received by the Blood of Christ before his Coming, as well as in the Times of the Gospel. It might be said to be an Emblem of that Text, *Jesus Christ the same yesterday, to day, and for ever*. Here again I understood that the Rites and Methods of Administring the Publick Worship in the *Lutheran* Congregations, are different in several Provinces and Countries; yet *Lutherans*, wherever they come join with *Lutherans*, and scruple not to conform to what they find practis'd in such indifferent Matters.

We were told of a small Collection of *Roman* Antiquities at a Place call'd *Bergendale*, about a Mile from the City; we went to it in the

the Way to *Zante*, upon the Hill, being charmed with the Pleasantness of it. For it is planted with Lime-Trees on both Sides, and tho' it is broad enough for more than two Coaches to go abreast in it, yet the Trees mingle their Boughs over Head from both Sides, and make a thick Covert all the way. We walk'd in this Way a good while, and were told it continues such for the length of three Miles strait from the City, then it turns a little, and is planted on both Sides with Fir-Trees, and so goes on to *Zante*. When we left it to go for *Bergendale* we were still, all the way entertain'd with the Pleasure of Plantations of Trees in Rows, sometimes of one sort, sometimes of another. *Bergendale* is a Place agreeable to the Name of it, which signifies a *Valley in a Hill*: For it is a small Fall of the Ground of the Compass but of a few Acres surrounded with the rising of the Hill, which stands up about it, I believe almost as high as the Tops of the tall Trees that are planted in it; these stand pretty thick in it, and make it a pleasant Grove. This Place Prince *Maurice*, whom the People call Stadtholder of *Cleve*, chose for a Country Retirement. He was Governour of this Dutchy, and some of the Neighbouring Provinces, under the Electour of *Brandenburg*. He has built here a little Timber House, I think, with only several small Ground-Rooms; It is Weather-boarded on the outside, and altogether plain and without Finery within: But this Person was the Man who adorn'd and beautified the City of *Cleve* with all those Plantations of Trees which make the Place

Place so extremely pleasant. He has built here a thick Stone Wall which stands as a Segment of a Circle, and in it are fastned several *Roman* Urns and Inscriptions; several of these were found at *Zante*, or other Places of this Dutchy, and such things are often found hereabouts; a certain Demonstration that the *Romans* had a considerable Settlement here.

URNS.

The Urns are most of them somewhat broken, and appear to have been but thin Pots, they are all Earthen ones, and of several Shapes, some long and slender, some short and broad, in Proportion. There was, I suppose, nothing in them at present. To fulfil the proposed End of this Account, I shall here insert the Use which the *Romans* made of these things for the Entertainment of those to whom it may be unknown. When they fell into the Custom of Burning their Dead Bodies, they perform'd it after the following Manner. When the Dead Body had been for seven whole days together wash'd, anointed, and call'd to, by the nearest of Kin, at length, with solemn Pomp, it was carried out to the Burning. The Pile of Wood was built in Form of an Altar, and sweet-smelling Woods were mingled among others, that the Smell of the Body in Burning might not offend the Company. The Dead Body was laid upon the Pile with the Face upwards, a Piece of Money was put into the Mouth to pay *Charon*, the supposed Ferry-man of the *Stygian Lake*, who was to conduct his Soul over that to the *Elysian Fields*, or Place of Bliss. And they thought the Soul  
still

still remain'd with the Body, even after Death, till the Body was dissolv'd. When they had done this, the nearest of Kin took a lighted Torch, and, with the Face turn'd away, set Fire to the Pile; sometimes precious Liquors, as rich Wines, or perfum'd Oils, were thrown upon the Fire as it was burning, and sometimes rich Cloaths, and Gold, or Silver, were thrown into the Flames when any Great Person was burn'd, and the Custom grew to an Excess, which the Government thought fit to restrain by a Law. While the Fire lasted, some of their Slaves were kill'd, or Captives taken in War, at the burning of a Commander; or else hir'd Gladiatours fought and blooded one the other, as a Sacrifice and Attonement to the Infernal Gods. When the Wood was all consum'd and the Body, the same Person that lighted the Pile gathered up the Ashes of the Body which remain'd, and any bits of Bones that were not burnt; and, having first wash'd them with Milk and Wine, put them into these Urns. After which, this Person and the rest of the Company were three times sprinkled by the Priest with clean Water: The Person that lighted the Fire, gave the Word, that the Assembly might depart, and they, in departing, pronounced mournfully and aloud, the Word *Farewel*, to which they commonly added this, moreover, *In the Order which Nature permits we shall follow thee.* The Urn, with the Ashes in it, was buried, and an Altar was erected by the Place of Burial.

Roman In-  
scriptions.

On that Altar, which was as it were a Sepulchral Monument; there was an Inscription expressing who the Person was whose Ashes were there buried. Over the Inscription they commonly set these Words, *Dis Manibus Sacrum*, or else the first Letters only for them, as *D. M.* or *D. M. S.* And some of the Inscriptions here seen, appear by this to have belong'd to Sepulchres. The Meaning of this was different, according to the different Opinion which they had that built these Monuments. Some by their *Manes* meant *Pluto*, and the other Infernal Gods, to whom they hereby recommended the Souls of the Dead. Others call'd the very Souls of the Dead, *Manes*, and reckon'd that they became of the Number of those Gods, and so they erected these Altars as an Honour to them. There are several Stones fastned in the Wall fore-mention'd, with Inscriptions upon them, which signified that some of them belong'd to the Altars of the Romans, and some to their Sepulchral Monuments. On some of these I saw the Letters, *D. M. S.* On one, these words at length, *Dis Manibus*, the word *Sacrum* for Holy being understood. Of one Inscription I made out thus much,

*Marc Caelio Fil Leg. 18. An. 53 Occidit  
Bello——P. Caelius Pater Fecit.*

Which signifies that this belong'd to a Sepulchral Monument erected by *P. Caelius*, the Father, for his Son *Marcus Caelius*, who in the 53d. Year of his Age died in a certain War  
of



of the Romans, which was there express'd; but the Letters are now so defaced I could not read them. On one Stone there are Three Images in a row at the top, and under them this Inscription following,

*J. O. M. (for Jovi Optimo Maximo) Junoni  
& Minervæ, T. Martinius Saturnalis signifer.  
Leg. 30. V. V. pro se & suis. V. S. L. M.*

This was an Inscription upon an Altar dedicated to the Three Deities, nam'd, and whose Images were upon the Stone, which Altar was erected to their Honour by the Person nam'd, who was Ensign-bearer to the 30th. Legion: This Altar he had sometime before vow'd to build for the Prosperity of him and his, and having perform'd his Vow, the Four last Letters which stand for these Words, *Voto Soluto Libenter Merito*, signifie, that he had done it willingly, it being deserv'd of him by the Favour of the Gods. Another Inscription runs thus,

*Fortunæ Sacrum*

*Sextilius Lapidus Vet. Leg. 30. V. V. pro se & suis. V. S. L. L. M.*

This Altar was dedicated to *Fortune* by the Person nam'd, who was now a Veteran of the 30th. Legion, for the Prosperity of him and his Relations, he had first solemnly vow'd, and now most willingly erected it, and perform'd his Vow. One Inscription had these Words plain upon it, *Deæ H. Ludaniæ Sacrum*:  
Another

Another by the Words, *Herculi Sacrum*, shew'd that it belong'd to an Altar dedicated to *Hercules*. With much regret I found the Inscriptions so worn out, that I had much ado to make out what I have mention'd, tho' perhaps those who have better studied this Part of Learning, and who would spend a little more time about them than we could do, might understand more of them.

In this Valley of *Bergendale* stands a vast Tomb, the biggest that I ever saw. It is all of it Iron, and encloses the Body of the Great Man who made this Collection. He was certainly a Person of a Great and most Excellent Genius. It was he who built that Noble Fa-  
brick at the *Hague*, which stands at the Corner of the Pond call'd the *Viver*, and is on the Left Hand as one enters the Court from the *Pleyn*; from him they call it Prince *Maurice* his House; it makes the best show of any one in the *Hague*; it is now commonly us'd by the States when they entertain Foreign Embassadors. On the side of this Great Tomb near the Ground there are Two Lines of Words which were cast with the Iron, which run round the Tomb, and contain the following Account of this Great Man.

*Johannes Mauritius Nassovia Princeps, Comes  
Cattimelboci,*

*Ulandæ, ac Deciaë, Dominus in Beilstein, Or-  
dinis S.*

*Johannis Hierosolymitani, per Marciam, Sax-  
oniam*

*Pomeraniam, ac Vandaliam Magister, antebat  
in Brasilia*

*Per*

*Per Octennium Terra Marique Præfectus Generalis, Ducatus  
Clivensis, Principatus Mindensis, ac Comitatum  
Markæ &  
Ravensbergæ Gubernator; Ut & Ordinum Generalis, Uniti  
Belgii Æquitatus Præfectus Generalis; Vesaliæ  
& Guberichii  
Gubernator, &c.*

This Tomb was erected, and he was inter'd therein, in the Year 1663. He design'd to have built a Chappel here, to have been buried in, but was prevented by Death. In the little House which he built here he died.

Returning from hence, we went a lower way, through the Meadows, to the City again, and had all along a near view of the steep Cliff which gives name to the Place. The Hill butts upon the Meadows with a very steep Fall of the Ground for a long way together: But the side of it is cover'd with Mold, and Green, and in some places beset with Trees.

We design'd to have gone from hence directly, without stopping any where, to Rotterdam, our time being spent: To that purpose we got up very early the next Morning, having hired a Charrette for Nimeguen. They pretended to carry us thither soon enough to take the Ship which goes off from thence for Rotterdam at Eight a Clock in the Morning; as there does every Day one. We were to have given a Guilder for each Person for this  
Cc Passage.

Passage. It cost us also Six Stivers to have the Gates of the City open'd for us so soon. Our way was all very good from hence, it being upon the Hill, and that a dry Sand: It had rain'd very hard all Night, and rain'd hard during all the Four Hours of our Journey; our Shelter was not very good, and we were well wetted. But our Foreman or Chariottee loiter'd so much in getting out, and in his way, that he brought us not to *Nimmeguen* till half an Hour after the Ship was gone off. So against our Will we had good part of a Day to acquaint our selves a little with *Nimmeguen*, for now there was no way to get from hence onwards of our Journey, till Eight a Clock the next Morntng.

### NIMMEGUEN.

*Nimmeguen*, as the Dutch call it, is call'd by the Latines *Noviomagum*. It is certainly a very Ancient City; it was very considerable in the Time of *Charlemagne*, but was built before: That Emperour made it the Second in Dignity, after *Aix*, among his Three Imperial Residences. It was always a Free Imperial City. And tho' it came to belong to *Orbo*, the 3d. Count of *Guelderland*, about the Year 1248. being yielded to him by the Emperour, for a Summ of Money which he had borrow'd of the Count, yet it always retain'd its Ancient Privileges and Perogatives, which had been granted it by several Emperours, these being constantly confirm'd by Counts and Dukes of *Guelderland*. Among those Rights

Rights they have had the Power of making and changing their own Laws; of levying Taxes; of coining Money; of raising Soldiers; and of banishing in some Cases from the whole Empire. There is a small Territory belonging to this City from the former Times, it runs downs on the same side of the River that *Nimmeguen* stands on, till it reaches the Province of *Holland*; it is still call'd the Kingdom of *Nimmeguen*, because the City has been a Royal Residence. *Nimmeguen* had its share in the Miseries and Confusions which attended the Revolt of these Provinces from the Crown of *Spain*; it was in those Times often taken and retaken between the Spaniards and the Confederate Provinces, at last it became join'd to the latter, and so remains to this Day. It is now said to be govern'd by Six Burgomasters, or Consuls, who are such for Life: But they govern or act in their Office but Two at once, and for the space of a Year, and so take turns. These Burgomasters chuse out of the Senate, Two Schepins or Judges, who, having taken their Oaths, chuse Two more; and they, when sworn, chuse Two more, and this is done till they have made up the Number of Twelve. The Senate consists of Thirty Two Persons, who are assembled by the Consuls upon extraordinary Occasions only. This City has had an Ancient Right of being Free from paying Toll at any Place upon the *Maese*: And at *Liege* they have been wont to give a small Acknowledgement, of this which is said to be still continu'd. Once a Year, about the Sunday next after *Easter*, they send a Person

to *Liege*, with Two pair of white Doe-skin  
Gloves, such as Faulconers use, and Two  
Pounds of Pepper: These are presented to  
the Magistrates of *Liege*, and this Confirms  
their Privilege.

Wael Ri.

ver.

This City stands upon a great Branch of the  
*Rhine*, call'd by the Country, the *Wael*; by  
the Latins, *Vabalis*. The *Rhine* being grown  
very large by the receiving so many Rivers  
as run into it, in its long Course from the  
*Alpes*, disdains, as we may say, to confine it  
self within one Chanel. And therefore a lit-  
tle above *Nimmeguen*, it divides it self, and  
makes from thence Two great Rivers; One  
Chanel which runs by *Arnhem*, is still call'd  
the *Rhine*, but this which comes by *Nimme-  
guen*, is call'd the *Wael*. It is very broad and  
deep, and carries large Vessels. This Divi-  
sion is made at a Point of that Land which is  
call'd the *Betuwe*, which is a Word deriv'd  
from the Latin, *Batavia*, and shows this to be  
the Country which the Romans call'd by that  
Name. At that Point of Land is a large and  
regular Fortification, call'd *Schenckenscan*:  
This belongs to the States-General, and lies so  
as it Commands both these Channels of the  
*Rhine*. *Nimmeguen* is situated on the left Bank  
of the *Wael*. It is a large City, the Area of it  
something more then half a Circle: It is en-  
compass'd with a good Wall and a Ditch, and  
fortified with a convenient number of Basti-  
ons. It stands upon a Ground which rises  
considerably from the River, but very gradu-  
ally: But at that side which is uppermost upon  
the River, the Ground stands very high, and  
comes

Schenckenscan.

comes a steep Cliff to the Water. Upon that Place is built a large and strong Castle, which commands the River upwards and downwards, and some of the adjacent Country. This Castle they pretend was built by *Julius Caesar*, or rather restor'd and improv'd by him. The Streets of this City are generally broad and airy, they are strait, and some of them very long. It seems to be a very sweet and healthy Place to live in, and to have a good Trade. They brew here a soft Small Beer, which is in great Repute all over the *United Provinces*, under the Name of *Nimneguesche Mol*. It becomes pretty clear even while it *Mol*, remains soft, whereas their other sorts of Beer are commonly very thick, while they are soft, and by that time they are a little fin'd, they grow hard: But this Drink is too, a crude and very flatulent Drink, it is wholesomest to drink it mingled with a little dash of French White Wine, or Rhenish, and then it becomes very Diuretick.

We went to see *Domini Smetius*, one of the Calvinist Ministers, of the City, for the sake of his Collection of Rarities, which consists, I perceiv'd, chiefly in Medals and Coins, of which, he says, he has of all sorts, about Ten Thousand. He receiv'd us somewhat stiffly, but at length condescended to shew us what he had. The oldest piece of History, represented on those we saw, was that of the Rape of the Sabine Women by the Romans, I much doubt, however, whether it were made at the time or not. We saw one of *Titus Vespasian*, on which was commemorated his Conquest



of *Judea*; it was but Copper. He show'd us a Gold Medal of *Queen Elizabeth*, of an Oval Form, which commemorated our Deliverance from the Spanish Invasion, design'd in 1588. Several other ancient and modern ones we saw, but while we were very busie in this pleasing Entertainment, some good Women of his Acquaintance came in a Coach, and call'd him out, whom we thought at that time very impertinent. This broke us off at present, and we had not an Opportunity to come again.

The great Church of the Town is a stately and magnificent Building. It is dedicated to *St. Stephen* the Protomartyr. It was formerly a Collegiate Church. 'Tis now possess'd, and used by the *Calvinists*, which is the Religion of the Magistrates here, as in all the Dominions of the States General. And if any of those Magistrates should pretend to such a Liberty of Conscience, as to go to any one of the Religious Assemblies, of any other sort, that are tolerated amongst them, he would soon be deposed from his Magistracy. This City was formerly subject to the Archbishop of *Colen*, in Ecclesiastical Matters. The Profession and Exercise of the Popish Religion is tolerated here, but they have no publick endow'd Churches. There are here some Convents of the Religious Orders, for Men and for Women. And there is a Congregation of Protestants, who are allow'd a publick Church.

Passage from Nimmeguen to  
Rotterdam.

**T**HE next Day we took the Ship which went for *Rotterdam* at Eight a Clock in the Morning. It was very full of Passengers. We paid for each Person one Guilder two Stivers for our Passage, and at going off they spung'd something of us for our Portmante, and for the Ship Servants. We could not be in the Roof, the most commodious Room in the Ship, because there was one of the Magistrates of *Rotterdam*, with some of his Family in it, and though they did not fill it, yet they would possess it all; and when we found every Body else gave way to his Worship, with the Deference dueto a Petty Prince, we were forced to do so too, and stow'd our selves but inconveniently in the Skipper's Kitchin. For it was a Day of excessive Rain, and forced us to be under cover. We paid four times Passage Money between this and *Dort*. At *Nimmeguen* a Stiver for each Person; at *Tiel* a Stiver and half; at *Bommel* two Stivers; at *Gorcum* two Stivers, and an Ortie, that is a quarter of a Stiver. We were forced, at each of the three last mention'd Places, to stop till an Officer came on board us to gather this, and this stay lost us usually almost an Hour. We had a Gale of Wind, but it was directly against us, at North West. This made our Way long, by Reason of the frequent Tacks it forced us to make. Towards Night it fail'd us, and we could advance no  
C c 4 faster,

faster, than as the Stream drove us, yet we got down before Ten a Clock at Night to *Dort*. The Tide gave us little or no Hindrance, because at this time it did not come up so far as usually, especially with a Westerly Wind, by Reason of the great Force of the River, which was exceedingly swell'd with the great Rains, and Land-Floods. In a dry Season, with such a Wind, we were told the Tide will mount to *Gorcum*, or beyond, whereas now it came not so high. On this Occasion I shall take notice of what I have observ'd and learnt concerning the lowness of this Province of *Holland*. The Rain and Snow which falls in the Winter-time, lies upon their Ground, and covers all their Meadows all over the Country with Water, so that the whole Country looks like a Sea, and no dry Ground appears, but here and there, where a Village or a City stands a little above the Water, and where there are high raised Banks, which they call Dykes, to go upon between them. This Water must in Spring-time be all thrown out of the Meadows by Mills. These throw it into the great Canals, which are the usual Passages about the Country. These Canals communicate with the Rivers by Sluces, which are open'd at a low Tide, and then the Water which they are fill'd with from the Meadows, will some of it fall off. But if there be at the time of dreining a westerly Wind, especially a strong one. It keeps the Waters of the Rivers so high, that the Canals will not empty themselves into the Rivers at all, or but very little, at the lowest of the Tide. For this Reason, when there

there is a westerly Wind, the Mills are bound to observe a Water Mark. And when the Canal which they throw the Water into is risen to that Mark, they must stop, and and work no more till it is sunk below it again. But if there be a good easterly Wind, that drives the Waters of the Rivers so much out, that the Mills are not bound to observe their Mark, because every fall of the Tide will let out Water enough to empty the Canals sufficiently; but at such a time I have seen the Canals Brim full, by that time the Tide would give leave to open the Sluces, and let the Water out.

Somewhat above *Gorcum*, on our Left Hand, as we come downwards, we see the famous Castle of *Lovenstein*. It is a very solitary Place, and has no other Building near it. It stands on a small point of Land, between two great Rivers. This Castle is the Place where the States confine any considerable Persons who are condemn'd to be Prisoners for Life. At this narrow point of Land the *Maese* comes into the Chanel, call'd the *Wael*; and from this Place the united Streams were anciently call'd the *Merwe*, down to *Ulaarding*, which is below *Rotterdam*, and almost at the Sea; but now the Name of the *Maese* prevails in common Use.

When we were near *Gorcum*, we took notice of that large Track of Ground which suffer'd by an Inundation the last Winter, in frosty Weather, in which some People and many Cattle were drown'd. The Water of the *Maese* being swell'd by a Bank of Ice which clogg'd

Lovenstein.

Inundations.

clogg'd the River, it run over the Dyke on the right side, a little above *Gorcum*, at two Places, and run over a great Compas of the Country within, for with running over the Dyke it wore it away. It was some time before the Mischief could be cured by clearing the Channel of the River, and a dangerous Work to go about it; but the City of *Gorcum* were necessitated to adventure the Danger of it, to save themselves from the Inundation which would soon have been at least in all their lower Rooms. The Occasion of the stopping of the broken Ice, at this Place, seems to have been an Island which lies here in the middle of the River, a good spot of which appear'd above the Water cover'd with Grass, notwithstanding that, at this time, the River was extremely swell'd. The Breaches of the Dyke still remain'd when we came by, which was at the beginning of *June*, and the Water appear'd to lie all over the Country; so that of Necessity the Ground must be lost for this Year, and I cannot tell whether or no it will ever be recover'd.

A little below this, a great deal was lost, long since, by an Innundation near *Dort*, which is not recover'd to this Day. When we came near *Dort*, between several little Plats of Ground which have nothing on them but Grass, we saw on the Left Hand of us that broad Water call'd *Den Bies Boi*, which is all of it an old Inundation, which happen'd in the Year 1421, at a time, I suppose, of a great Land-Flood meeting with a Spring-tide, and that drove in from the Sea, perhaps, with a high

a high westerly Wind; which things concurring, are very dangerous to these Countries. The *Wael* and the *Maese* swell'd to that degree, that they broke in upon this Country, between *Brabant* and *Holland*, and drowned Seventy Populous Villages, and in them more than an Hundred thousand Persons. The Tradition of the Country says, there was no Person sav'd, but a Child in a Cradle, with a Cat; and that the Cat help'd to save the Child, by flying from one side to the other of the Cradle, as the Waves threatned to overturn it. Upon one of those Plats of Ground, foremention'd, there stands a piece of a tall Brick Wall, the Remains of a great House which formerly stood there. Some of the Lands adjoining to *Dort* have been since recover'd; but far the greatest part remain still under Water.

We reach'd but to *Dort* this Day, but we came time enough to get in, and lodg'd in the City. At six a Clock next Morning we set Sail again; it was almost a Calm. The breath of Wind that did move, was against us. We advanced so slowly, that we fear'd we should make a Day of this Passage; therefore, as others did, we went into a Boat, with Oars, which call'd on purpose at ours, and at other Ships, for such Passengers as were in haste. We gave them six Stivers each Person for our Passage, were about an Hour and half in their Boat, and got to *Rotterdam* by ten a Clock, some Hours before our Ship could arrive; so I had by that time dispatch'd some Business I had to do, and was ready to return to the *Hague* the same Day. We were very thankful

ful to Almighty God, as we had Reason, for the favourable Assistance and Protection of his Good Providence, through this Journey; which was such, that we were never so much as in fear of being robb'd, or abus'd by Thieves, in a Journey of several Hundred Miles. And though we sometimes apprehended several other Dangers, yet we escap'd them all, without suffering any unlucky Accident.

*Deo O. M. Conservatori  
sit Laus et Gloria  
in Secula Seculorum.  
Amen.*

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FINIS.



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# ERRATA.

**P**reface, Page 3. Line 9. for *Desire*, read *Design*

- |   |                               |
|---|-------------------------------|
| p. 80. l. 3. for <i>Ordinary</i>                        | read <i>Ordinary Preacher</i> |
| p. 81. l. 8. for <i>are</i>                             | read <i>have</i>              |
| p. 97. l. 10. for <i>the Space</i>                      | read <i>not the Space</i>     |
| p. 155. l. 24. for <i>erroneously</i>                   | read <i>enormously</i>        |
| p. 171. l. 5. for <i>I think</i>                        | read <i>think</i>             |
| p. 172. l. 23. for <i>direct</i>                        | read <i>divert</i>            |
| p. 174. l. 12. for <i>directed</i>                      | read <i>diverted</i>          |
| p. 190. l. 18. for <i>Noveltiesm</i>                    | read <i>Novelties in</i>      |
| p. 216. l. 20. for <i>Drostein</i>                      | read <i>Diostein</i>          |
| p. 241. l. 1. for <i>Brofier</i>                        | read <i>Crofier</i>           |
| p. 242. l. 10. for <i>Vines laid</i>                    | read <i>Wires laid</i>        |
| p. 250. l. 19. for <i>furnishing</i>                    | read <i>finishing</i>         |
| p. 251. l. 27. for <i>into</i>                          | read <i>in Two</i>            |
| p. 272. l. 10. for <i>Inicarenfis</i>                   | read <i>Tricarenfis</i>       |
| p. 350. l. 22. put a full Stop<br>after <i>Divine</i> . |                               |
| p. 373. l. 9. for <i>Linden, Boom</i>                   | read <i>Linden Boom</i> .     |

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